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OLD BLACK MAGIC REBORN

Psychical and Mystic Phenomena
in Equatorial Africa.

By Dr. Albert Schweitzer

THE GHOST OF ASH MANOR

How the anguished soul of the Lord
of Huntington was brought to rest.
An authentic Report from the Files of

EILEEN J. GARRETT

DIAGNOSIS: MIRACLE

Scientific Control of Miraculous Healings
in Lourdes, France.
Completely documented recent case histories.

ERNATIONAL DIGEST OF PSYCHICAL RESEARCH AND OCCULT STUDIES

From the Publisher's Desk

HERE is the new TOMORROW: an international quarterly devoted to accurate reporting and independent investigation of the Psychical and the Occult.

The purpose of this magazine is not merely to entertain or to startle the reader though you will find, we hope, the contents of this first issue both startling and entertaining. We will not attempt to convert you to extra-sensory or occult practices although we expect the reader to admit that all the subjects discussed in TOMORROW exist as vital and palpable facts. Our primary ambition is to open for a new pattern of life and experience.

THE work being carried on today in the realm of psychic research, employing twentieth-century techniques of extra-sensory perception, telepathy, hypnosis, and clairvoyance, has led to exciting new discoveries and hypotheses toward the elucidation of universal mind. TOMORROW now proposes to bring to you the latest and best reports on this work-in-progress from world-wide sources; and to present them to you in articles distinguished by adultness and readability as well as a reliance on facts.

Aware as we are of the pitfalls surrounding the adventurer into the as-yet-only-vaguely-glimpsed, the embryonic, the unknown, nevertheless we note that a pronounced spirit of daring has marked the most significant advances in science thus far; and today the stakes are perhaps greater than ever before both in promise and in menace. So we intend to be bold and open-minded, to leave no philosopher's stone unturned, and, like

Continued on back cover

Tomorrow, vol. 1, no. 1, Autumn 1952. Published quarterly by Garrett Publications at 50c. a copy. Annual subscription $2.00 in U.S. and possessions. Editorial and Business Offices, 11 East 44th St., New York 17, N. Y. Printed in U.S.A. **Copyright 1952 by Garrett Publications. All rights reserved.** **Application for entry as second class matter is pending.**

The World's First International Digest of Psychical Research and Occult Studies

TOMORROW

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VOL. 1, NO. 1 AUTUMN 1952

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Albert Schweitzer has been often called "the world's greatest man". Having achieved brilliant success as theological scholar, virtuoso organist, author of a classic work on Bach, and philosopher, he has devoted his life since 1913 to the natives of Lamberene, French Equatorial Africa, as doctor and missionary.

OLD BLACK MAGIC REBORN

by Dr. ALBERT SCHWEITZ

THESE notes will be strictly limited to what I myself have been a to observe and study as a result of daily contact with the natives Lambarene during the forty years I have spent in the Gaboon region Africa. I shall select among my recollections those items which direc concern parapsychology and those which are likely to interest the pa psychologist in his search for a general explanation of the phenomena he studies. I have never engaged in a systematic investigation of what might be termed "parapsychology in the Gaboon"; yet the goal which I set for myself in undertaking to minister to the bodies and souls of the natives has of itself led to an attempt to penetrate their mentality and to speculation abo the general background of my co tribution to man's most urgent tas the respect for life, the encoura ment, protection and developm of life.

It will be useful to point out fr the start that the framework parapsychological phenomena in

Gaboon is not properly speaking a religious one, if we define religion as the feeling of dependency on the part of an individual in relation to a divine being. Such a feeling is unknown to the natives. They hold to a system of belief which is not peculiar to them but which they share with primitive people of all times and places. It is not our purpose here to explain the astonishing identity of these beliefs held by widely differing groups. In broad outline, we may define this magical faith as follows: being of a non-religious nature, it rests essentially on the belief in a supernatural force placed above all other forces, even that of divinities and fetishes — a supernatural force which the initiate can compel to serve him once he has mastered the means. One of my hospital attendants, Joseph, had an uncle who was supposed to possess this power. When he went walking in the woods, if he wished to touch the leaves of a palm tree, he could order it to bend down before him. However, he did not make use of this power in the presence of the uninitiated.

The origin of this belief is to be sought in the experience of ecstasy, and the aim of native secret societies is to communicate this experience, to codify its practices and to bring together those who share it. Whereas in certain civilizations it is opium, peyotl or hashish that induces ecstasy, for the Negroes of the Lambarene it is *Iboga*. This plant is turned to profane as well as sacred ends. For instance, paddlers frequently drug themselves with Iboga merely to gain increased physical strength and a momentary stimulation. I have from time to time received at my hospital patients who showed grave symptoms of disequilibrium because they had overdrugged themselves with this stimulant. Such accidents occur in secret societies as well, but there they are exploited for a mystic and magical purpose. Indeed, the essential activity of the secret societies consists of using incantatory rites and the absorption of Iboga in order to reach a state of ecstasy producing a feeling of supernatural strength which can be disposed of at will. The important role played by Iboga is demonstrated moreover in the admission test which the secret societies require of its candidates. When they have absorbed a certain quantity of Iboga the ecstatic visions induced by it are studied. If white birds appear in the native's vision he is admitted to the fraternity; if not, he is rejected. These societies do not operate in public; they have no name; their assemblies are not open to the uninitiated: they are secret in a real sense. Their adepts are content with the knowledge that they have risen above the ordinary condition of humanity. By means of their ecstasy they get to know the other, the true world, compared to which the daily world is nothing more than an illusion. It is incidentally interesting to

note that this belief has crept into the Vedas, and it may be worthy of mention that I myself have been able to understand Brahmanism only after my contact with the natives. Like the latter, the Brahmans are convinced that they have found the truth about the universe, beings and things, and ecstasy is the great event which raises them above the human condition: a marvelous power is within their reach. But contrary to the Brahmans, who were led by the Indian caste-system to make use of their magical power, the natives of the Gaboon are content with the knowledge that such a power exists and that it is at their disposal. They do not think it necessary to make any kind of use of it.

It would be an absolute error to assume that these primitive, non-religious, magical beliefs, rooted in the experience of ecstasy, disappear with the infiltration of occidental and so-called civilized ideas. Indeed, within the last years a new flourishing of these beliefs has become evident. The first European missionaries arrived in the Lambarene region of the Gaboon in 1874. By 1890 they were solidly entrenched and developing their apostolate with great rapidity. Hence, when I arrived in the Gaboon in 1913, all magical beliefs had practically disappeared. They had been retained only by the tribes of the forest, by the "savages" in the native sense of the term: men who lived fifty kilometers away! But today an evolution is apparent the origins of which I was able to discern around 1924. Under European influence, a native nationalism has been aroused, and the core of this nationalism is magical belief. In his attempt to oppose the invasion of occidental ideas, the native returns to his primitive faith. Like the Greek mysteries of the 2nd century, the traditional beliefs are reborn, and are perfected through contact with a foreign civilization. Furthermore, coming upon the Daily Horoscope as well as ads for protection stones or talismans in the European newspapers—and in general all the publicity put out by the professional "magi" of the ruling country—the natives discover that the whites share the very ideas which they tried to root out of the Negro mentality. Thenceforth they set about giving the white man some real lessons in occultism; they are overjoyed to find that the European practice magic, but they see here good grounds for asserting their own superiority. "You are right" they say to them, "to believe in magic; but yours is a poor kind of magic; you imitate us, but you imitate us badly". This argument is so persuasive that white men occasionally have themselves initiated into secret societies and become faithful and absolutely believing members of such groups. In sum, we are witnessing today in the Gaboon a considerable new wave of traditional and magical ideas. A renaissance

rather than a true evolution: the natives return to their most ancient beliefs; no progress can be discerned in the development of these ideas. The notion of salvation, of dependency in relation to a divine being—in a word, the notion of religion, remains unknown or at best secondary. The primitive beliefs show no sign of real spiritualization. Whether or not it is put to use, it is always the notion of power on which the native's faith rests. The movement which transformed the Brahma into a supernatural force, a divinity, never took place among the natives living along the shores of the Ogooue.

Along with the secret societies which practice the cult of ecstasy giving their adherents a power of which they make little use, we find the fetishists. The latter must be carefully distinguished from the members of secret societies. They belong, in a certain sense, to a much lower category: their powers are not the superior one bestowed by ecstasy. Fetishism is a profession, and its functions are numerous. To begin with, the fetishists do not predict the future: no native ever does, nor is this knowledge of any concern to him. The future is of no more interest to the natives than the past: they live in the present. The fetishists do, however, claim they have the power to chase away evil spirits. They practise their exorcisms in public ceremonies, the rites of which go back to very ancient times. They also participate in the mourning ceremonies which bring together the family shortly after the death of one of its members. Invocations, songs, gestures are brought to bear on such occasions in order to bestow repose on the spirit of the dead or, more probably, of the living whom the dead man will henceforth trouble no more. The fetishists also frequently undertake trials by ordeal. I chanced to be present at one such trial organized by a fetishist at the house of a European whose servants were suspected of having stolen gold coins. The fetishist had all the suspects assembled; he prepared a basin with boiling oil and instructed them all to plunge their hands into it. Before proceeding with the trial, however, he slowly walked past each Negro, staring at him intently. He soon found that two of the men were trembling all over and these were undoubtedly the culprits. He accused them publicly, and the two Negroes confessed on the spot.

The reputation of a fetishist often rests on elementary psychological operations like the one just described. Sometimes, however, the mechanism of their actions is more difficult to discern. Magic medicine practised by fetishists is a well-known phenomenon: its frequent successes are, to my mind, due solely to a psychotherapy which dares not say its name—or rather does not know its name. In like manner, I believe, the undeniable results of

sympathetic magic (employing nail and hair clippings of the person on whom one wants to act) and of taboos can be attributed to a subtle psychological process. But the essential nature of this process still escapes us; rather than risk an as yet premature general interpretation, I shall cite one or two cases from my personal experience, cases of which I have already had the occasion to speak in my *Stories of the Virgin Forest*.

The idea of taboo is of first rank importance in the life of the primitive man. The word means a forbidding of certain things or of certain gestures because they would result in a misfortune or in death. Some taboos are valid for everyone, without distinction, others only for those on whom they have been imposed. In the first category let us mention the strange prohibitions which face the husband of a pregnant woman: he must not eat gamy meat, nor touch a chameleon, nor hammer nails, nor fill in holes in the ground, etc. . . . Anything can become the object of a taboo. A taboo imposed on one of the pupils of the missionary school of Samkita consisted of his being forbidden to eat bananas; he was not even to touch food prepared in a pot where bananas had previously been cooked. One day his schoolmates announced to him that the fish he was eating came out of a pot which still contained some left-over bananas. He was immediately overcome with convulsions and died in a few hours. Such deaths are explainable no doubt, by the fact that the natives stand in so great an awe of taboos that they are subject to psychological shocks the violence of which we cannot imagine; but it is possible for a white man who has gained the confidence of the natives to bring his moral influence to bear upon such cases with a certain amount of success. Here is another case in which a taboo violation resulted in violent death: a man had received from his father the following taboo: in order to escape an early death he would be obliged to have a numerous progeny. He had been married for several years and had only three children. One day his father came to see him to remind him of his taboo. As soon as he had finished speaking the son fainted, fell to the ground, and began having convulsions. They kept him in the village for a few days and then brought him to our hospital. It soon became clear that the medicaments normally used to stop convulsions had no effect: he died soon thereafter.

We shall finally tell of very curious manifestations which take place in the Christian communities of the Gaboon. Among the black believers (and sometimes among the white as well) hysterical, convulsionary crises have frequently been observed, accompanied by glossolalia or "speaking with tongues" and prophetism all very like those current in the

early era of the Christian church. These phenomena reach the proportion of actual epidemics which spread solely among the Christians. The natives who are subject to them become imbued with a feeling of superiority toward other believers and lay claim to the leadership of the Church because of the privileges which have so obviously been bestowed upon them. These epidemics, it is true, generally inaugurate a period of intense and purified religious life; yet they are undeniably dangerous extravagances. I once tried to explain to the congregation at Sunday services in the hospital that the Church had followed a course very like that of the Ogooue river. At the source there are the torrents, the waterfalls, the furiously foaming waters. Then the river becomes wider, stretching out on all sides; its strength is still there; but it is now contained, it has become more dignified, more majestic. . . .

I have here presented a few cases which it may be interesting to compare with parapsychological phenomena observed in Europe. And I have, on a purely hypothetical basis, tried to throw some light on the mentality of the Lambarene natives, with the hope that it will help to elucidate the mystery of the human soul, the source, no doubt, of all other mysteries, including those studied by parapsychology. However, unlike Henri Bergson and Dr. Eugene Osty in France, I have not had the leisure to study this science and am not therefore in a position to pronounce on it. The magical beliefs of primitive people, moreover, have left their mark on my mind, and I have come to believe that the more one tries to explain, *the less one's ability to do so.*

EISENHOWER HEALED BY PRAYER

Rebecca Beard, a London M.D., tells in her receent book Everyman's Goal how General Eisenhower was healed by prayer.

While still a lad in his teens, Ike suffered from a gangrenous leg, with high fever, and all that the doctors could recommend was that the leg be amputated to save his life. Young Ike refused, whereupon his family took turns praying beside his bed, and – as Mrs. Beard says – "God's creative power moved to a perfect healing."

THE INSTANT OF HOPE: MASS BEFORE THE GROTTO

DIAGNOSIS: *MIRACLE*

HERE, presented for the first time to any public, are the complete, authentic documents of contemporary miraculous healings at Lourdes. Four cases are described for you in reports drawn up and checked by Medical Commissions of unimpeachable professional quality, rigor and honesty.

by PAUL FORTIER

ONLY yesterday this individual lay flat on his back, pale and drawn, pushed by his attendants on a litter.

Today he is up on his feet. He walks. He smiles. He prays in thankfulness.

Question him. He says he is cured. He believes a miracle has restored his health. He knows this much: after long long years of suffering, after endless and costly operations and medical attention, all in vain, he owes his miraculous cure to Our Lady of Lourdes. And this man is astonished and heartbroken to find that his story does not immediately overwhelm the doctors in attendance at the Bureau of Scientific Studies and Medical Findings of Lourdes. He can't understand it. No doubt he expected to find plenty of sceptics or disbelievers elsewhere, once he was back in his home town, among the atheists and materialists and all those who persistently deny the breath of the supernatural in the life of men. But he obviously hadn't expected to find such prudence, reserve and scepticism in the very heart of the capital of sufferers, the City of Miracles, Lourdes.

He does not know—and too few anywhere know—that under orders from the Church itself, miraculous cures are submitted to meticulous examination and that the impressive organization called the Bureau of Medical Findings endlessly asks of itself these questions:

"This man (or woman) declares himself to be cured; do we believe it? And if he really is, can we call this cure miraculous?"

No doubt, the principle of "checking cures" is not new. It may be remembered that following the first apparition of the Virgin to Bernadette Soubirous, the Prefect of the Département of the Hautes Pyrénées asked psychiatrists to examine the "voyante" with the imperative injunction that they declare her to be mentally deficient. Franz Werfel's beautiful book and the film drawn therefrom, "The Song of Bernadette", retrace the defiance, reticence and hostility aroused by the first miracles and the first cures. As far back as 1884 an official Medical Bureau was established at Lourdes; cures were conscientiously examined and reports of the examining physicians were checked; frauds were quickly uncovered. But, after the liberation of France, on the initiative of Msgr. Théas, the new Bishop of Lourdes, the Bureau of Scientific Studies and Medical Findings was enlarged, reorganized and equipped to meet the strictest requirements of modern medicine. The great new building, surrounded by a beautiful garden, can compete w that of the best hospitals in t world. The examination rooms a clinics are completely and perfec equipped: gynecology, ophthalm ogy, oto-rhino-laryngology, ever thing is provided for. The radiolo laboratory merits special mentic for its equipment is unparalleled.

How does the Medical Bure function, under its present chi Dr. Francois Leuret (Hospital Ph sician and Professor of Medicine Bordeaux University), who has rected its affairs for five years?

A patient arriving in Lourd must possess a complete dossi established by his physician or the hospital where he underw treatment: medical certificate, l oratory examination reports, X- photos, etc. If he declares that condition is improved, if he clai to be cured, he is given an init examination by the doctors at Medical Bureau who draft a writ report indicating the condition the patient. They make no decisi but always wait until the follow year in order to give themsel time to undertake a thorough vestigation with the aid of those w had taken care of the patient p viously and, further, to see whet the return to health is permane

The following year, a new exa ination takes place with conside tion of the new material in dossier. Once again, the doct come together and discuss the c and, if they so find, sign a statem

hat the cure seems inexplicable to hem. However, the doctors do not hemselves use the word "miracle". They never decide a miracle has occurred: how could they when doctors of all religions and persuasions are invited to sit on the Control Commission: Protestants, Jews, Catholics, Agnostics? The Church alone can pronounce on a miracle.

But the report of the Bureau and the dossier it establishes do not go directly to the religious authorities. They are transmitted to a National Medical Commission which has its offices in Paris and which is composed of members of Medical Faculties. It is this Commission which, after a new examination and a complete discussion of the files, decides if there is sufficient reason to send on the case to the Canonical Commission of the patient's Diocese. This Commission, finally, made up of Doctors of Theology, Canon law and Philosophy, recognizes whether or not a case of cure is a miracle.

It is not our intention to raise here the question of what constitutes a miracle or what the criteria of the canonical commissions are. Rather, it is the matter of scientific checking which interests us. Dr. Leuret, Chairman of the Bureau, informs us:

"In a single year, nearly a thousand doctors, including 37 professors and more than a hundred hospital physicians and surgeons, came to work with us. Among these thousand collaborators and observers were non-Catholics and disbelievers. I am taking advantage of this opportunity to ask emphatically of foreign doctors, especially those who are more or less hostile to Lourdes, that they come and learn for themselves what is being done here, to see if the supposedly cured patients are really examined and how they are examined. They will find that we are often reproached for our strictness. This severity is necessary, for it prevents our endorsing, under the impulse of momentary enthusiasm, false cures the disproof of which would hurt our cause."

And Dr. Leuret adds: "If one of the essential goals of our Bureau is to prove to the world that there exists above our feeble human intellects a transcendent intelligence which, because it has itself laid down biological laws, maintains the right to modify their use or suspend their application, we cannot substantiate this proof unless we have irreproachable results at the scientific and technical level."

When speaking of the miraculous cures at Lourdes, there has been an excessive tendency to cite the "famous cases" which go back twenty or thirty years or more: the case of Marie Lebranchu, described by Emile Zola in his novel, *Lourdes,* the case of the Englishman, John Traynor, that of Marie Biré. . . . In the pages that follow you will find the complete, authentic documents, carefully translated from French

into English, of the three most recent cases officially recognized as miraculous by the Canonical Commissions: that of Mademoiselle Louise Jamain, a Parisian woman 38 years of age; the report is dated as of December 14th, 1951; the case of a Breton woman, Mademoiselle Jeanne Fretel, also aged 38; finally, the case of Madame Rose Martin of Nice, now 50. The reports you will read have undergone the triple examination of the Lourdes Medical Bureau, the National Medical Commission at Paris, and the Dioces Canonical Commission.

The fourth document, a résu of the miraculous healing of a bli 6-year-old, comes to us from t Lourdes Medical Bureau but H not yet been officially recogniz by a Canonical Commission.

For the first time, a magazi addressed to the general publ offers you—not mere descriptions reportage mingling vague real with emotion—but *documents,* co plete, authentic, and contempora

IS THE LOURDES SPRING RADIO-ACTIVE?

Can the cures at Lourdes be explained by radio-active or chemical properties of the spring water of Massabielle?

As far back as 1858, soon after the first apparition of the Virgin, an analysis was made. Others followed in later years, particularly in 1928 and 1934. The results have been invariably the same: chemically, the spring water which spurted forth at Lourdes on February 25, 1858, is merely good drinking water. Bacteriologically, samples taken from the pool were found to contain microbes from the variously sick bathers, but guinea-pigs injected with the water suffered no ill consequences.

The first analysis to determine possible radio-active properties was made in 1915 upon recommendation of the Bishop of Tarbes. The results were judged to be entirely negative.

Four Cases of Miraculous Healings

1. The case of Louise Jamain
2. The case of Jeanne Fretel
3. The case of Rose Martin
4. The case of Gerard Baillie

PARIS, 1951

Report of the Canonical Commission on the Case of Mlle. Louise Jamain

Meeting on December 14, 1951 at the Archbishopric, the Commission, after having examined the dossier established by the Bureau of Medical Findings at Lourdes concerning the cure of Mlle. Louise Jamain on April 1, 1937 during the diocesan pilgrimage of the "Bernadettes" of Paris, drafted the following report:

Archevêché de Paris

Mlle. Louise Jamain was born in Paris on November 1, 1944. She entered Saint-Louis Hospital on November 9, 1927 to be operated upon for acute appendicitis. She then passed six months in a sanitorium. She was admitted to the hospital of la Pitié on October 24, 1930 where she underwent several operations by Dr. Ober-

lin. From this time until April 1937 she was under constant treatment in hospitals or preventoriums. In January 1937 she was at Laennec hospital. She witnessed the death by tuberculosis of her mother and her four younger brothers. She herself gave the impression of one approaching death. She was stricken by pulmonary, peritoneal and intestinal tuberculosis, bacteriologically and clinically confirmed. This was certified in writing by Drs. Pergola and Jacquelin and confirmed by the testimony of Dr. Lefranc, physician attending the pilgrimage train. All solid nourishment had become impossible.

She requested to be sent to Lourdes with the pilgrimage of the Bernadettes. Attempts were made to dissuade her. For a long time she had been fortified only by serum. It was feared that she would not be able even to leave the hospital. She would not heed the chaplain who advised her to stay; she left in the white train reserved for the sick on Sunday evening, March 28, 1937.

In the train, an attack of blood-spitting occurred. On March 29, the day of her arrival in Lourdes, two more attacks. On the 30th and 31st, each day, three new attacks: it was believed she was about to die; she received, moreover, the last sacraments on the morning of the 30th. Her night of March 31st - April 1st was at first very agitated. The second part of the night was calm; in the morning the young woman declare upon awakening that she had sle very well and that she was perfectl rested. For the first time since Jan uary 22 she ate a substantial noo meal without consequent vomiting The sense of well-being continue on the following days. Eating an the diverse other functions had be come normal.

When she who had left in a dyin condition, and whom no one had ex pected to ever see again, arrived o the morning of April 4th, th Laënnec hospital personnel wer moved in a way one may easily ima gine. The doctors began the next da a series of examinations which re vealed the absence of pulmonar lesions and Koch bacilli: the cur was certain.

On May 17, 1937 Mlle. Louis Jamain took employment as a store keeper in a large printing establish ment: her health required no pre cautions or care. She married a litt later. Today she is the happy mothe of two children; her activity has con tinued without fail since her reco ery. No relapse has ever occurre

The account of these facts alon duly determined by precise observa tions and direct testimonial, suffice to demonstrate that we are here i the presence of a cure not human explicable, one which must be attri uted to supernatural interventio that of the Very Holy Virgin Mar implored with confidence by the sic woman who has been so wonderful favored.

RENNES, 1950

Report of the Canonical Commission on the case of Mlle. Jeanne Fretel

By an order dated September 10, 1950 you had established a canonical commission, composed of the undersigned and charged with the task of investigating the cure of Mademoiselle Jeanne Fretel, a nurse residing at 90 Boulevard de Verdun, which cure occurred at Lourdes on October 8, 1948 during the pilgrimage of the Rosary, and was confirmed in 1949 and acknowledged by the National Medical Commission of Paris during the session of March 12, 1950.

The diocesan commission has the honor of forwarding to you, in the present report, the results of the investigation undertaken by it as well as the conclusions which, in its opinion, are to be drawn therefrom.

Two points stand out clearly as a result of the investigations:

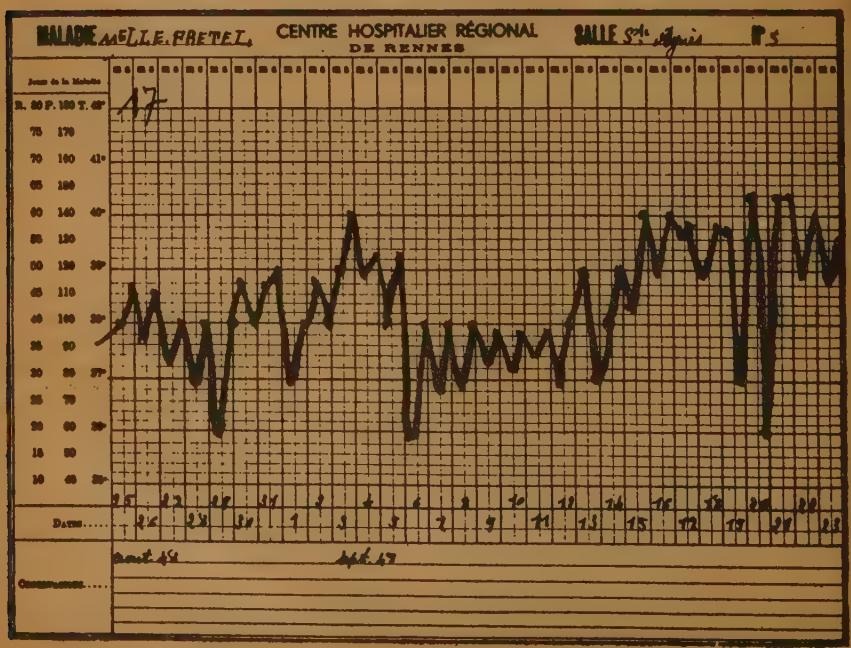
1. The fact of the cure, according to the patient's account as well as the medical findings relative to her case.

2. The extraordinary characteristics distinguishing this cure, which place it outside natural law.

Mademoiselle Jeanne Fretel, born May 27, 1914, at Songeal, had always suffered from delicate health. During her childhood she had been stricken with measles, scarlet fever and diphtheria. In January 1938 the patient suffered from intestinal pains and underwent an appendectomy at l'Hôtel-Dieu de Rennes (1). She left the hospital after a month but was readmitted the following August, suffering from similar pains; moreover, her stomach began gradually swelling; its consistency became hard and lumpy. A treatment by ultra-violet rays brought an improvement in her condition, and she stayed with her family for several months. But in January 1939, the patient, now completely confined to bed, was hospitalized for the third time at l'Hôtel-Dieu, where Dr. Maruelle operated for a tuberculous

(1) All the information on the evolution of the case, from January 1938 to October 1948, is borrowed from the very detailed report by Alphonse Pellé, Professor at the Rennes Medical School.

cyst of the ovary with adhesions. The immediate results of the operation proved satisfactory and the incision healed rapidly. This improvement was of short duration. From September on, the stomach became painful again; increasingly violent crises occurred. In March 1940 the patient was readmitted to l'Hôtel-Dieu where at first the pains were treated by application of ice-bags, without success. The surgeon diagnosed *tuberculous peritonitis* and, in May 1941, performed a laparotomy. As a result of this last operation, while no improvement in the general condition was visible, a stercoral fistula formed. Four attempts to close this fistula proved vain (December 1941 - September 1942 - April 1943 - September 1943). It was only in November 1944 that a favorable result was finally achieved. The stomach nevertheless remained hard and swollen. On January 31, 1946 the patient was admitted to the sanitorium of Pessac (Gironde) (January 31, 1946 - April 24, 1946); from here she was transferred to the one of La Benne-Océan (Lourdes) (April 1946 - December 2, 1946). Her condition, far

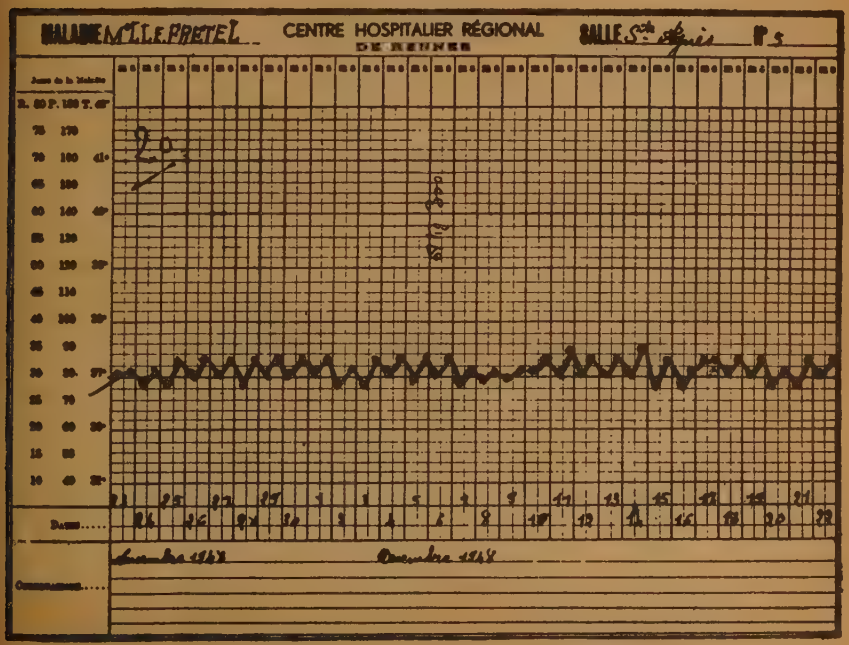


from improving, became worse. During her stay at La Benne-Océan, she underwent two surgical operations: the first on July 5, 1946, for a bilateral hallux-valgus, and the second for a suppuration attributed, upon observation, to an osteitis of the upper jaw-bone. She retained only three teeth in the upper jaw-bone and six in the lower.

As a result of all these operations, the patient was very tired. She lost weight. Because of the gradual worsening of her condition, she returned on December 3, 1946 to the Hospice de Pontchaillou, "to die", as she said. She was administered extreme unction for the second time (she had already received it in 1942). Her general condition was very bad. She had not left her bed for a year and was incapable of getting up. Her temperature oscillated between 39.5 (103.1) in the morning and 36.5 (97.7) in the evening. The distended abdomen was a lumpy, painful, resonant mass. To ease her pains, she was given morphine injections (6 centigrams a day).

In April 1948, Dr. A. Pelle tried a last resort. For forty-five days he treated her with streptomycin, which succeeded especially in appeasing

ONE YEAR LATER



the pains. But the vomitings, sometimes blackish in color, persisted. Her temperature went down at the beginning of the treatment then rose again as high as 40° (104) in the morning, descending to 36° (96.8) and, one evening, to 35° 9. "From August 1948 to October 1948", the doctor's report reads, "the patient became gradually weaker; she could absorb only very small quantities of liquid; *meningitic signs* appeared; her stomach was very swollen and painful. Abundant pus was evident in her stools as well as in her vomitings, together with black blood. Attacks of cardiac-weakness were very frequent and endangered the patient's life. All hope seemed lost."

"For the third time in five years, on September 20, 1948, the sick woman received extreme unction". "The morphine injections remain at 3 to 4 a day, of about 2 centigrams each". "In an advanced stage of *tuberculous peritonitis,* accompanied by *meningitic complications,* and in a serious general state of debility, the patient left for Lourdes on October 4, 1948 with the pilgrimage of the Rosary, boarding the train from Rennes in an utterly exhausted condition". She was not even aware that she was being taken to Lourdes. She vomited continuously. Dr. Hylli, of Landivisiau, who attended her during the trip, limited his treatment to two injections of morphine.

Upon arriving in Lourdes on Tuesday, October 5, she was taken on the 6th and 7th to the Mass at the Grotto and to the pools; but there was no sign of an improvement in her condition.

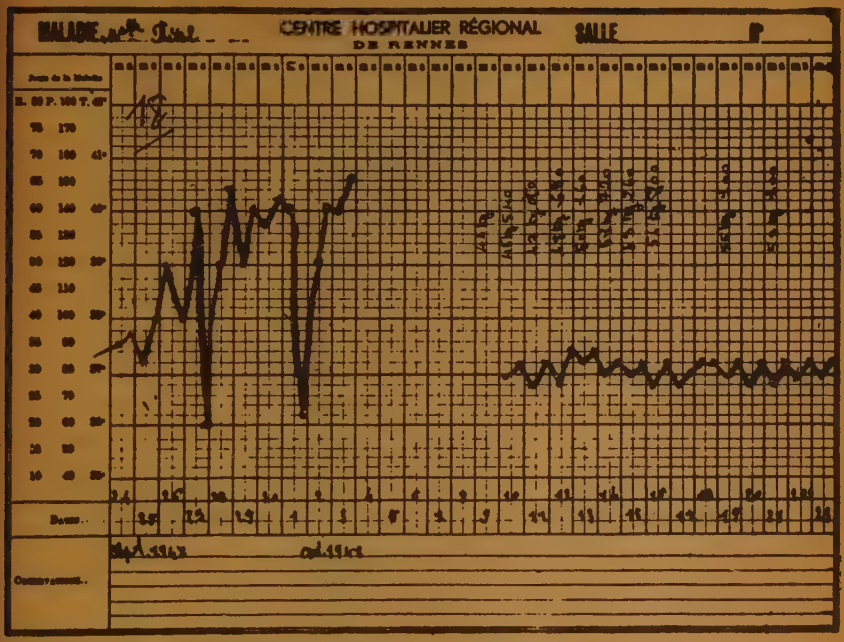
On Friday morning, October 8, she was transported in a dying condition to the Mass of the sick which is celebrated before the Altar of Saint Bernadette. During Holy Communion, the priest hesitated to administer the sacrament because of her continuous vomitings and her extreme weakness. Upon the insistence of the stretcher-bearer he consented to give her a portion of the host. "It was then", she said, "that I suddenly felt very well and noticed that I was at Lourdes. I was asked how I was feeling; I replied that I felt very well. My stomach was still hard and swollen, but I didn't suffer at all. I was given a cup of *café-au-lait* which I drank with relish and kept on my stomach."

"After the Mass, I was taken to the Grotto, still on my stretcher. There, after a few minutes, I had the feeling that someone was taking me under the arms to help me sit up. I found myself sitting up. I turned around to see who could have helped me but I saw no one. As soon as I was sitting, I had the feeling that the same hands which had helped me to sit up now took my hands in order to place them on my stomach. At first I wondered what

RENNES HOSPITAL
September 1948

FOUR DAYS
AT LOURDES

RENNES HOSPITAL
October 1948



GRAPH OF A MIRACLE

was happening to me: whether I was cured or whether I was not waking from a dream. I noticed that my stomach had become normal. Then I felt an extraordinary hunger". (2).

Brought back to the hospital on a stretcher, she declared to the Chaplain of the hall, the Reverend Father Blancherie, a Dominican of the Rennes monastery, that she felt very well and that her stomach was no longer swollen. "I showed him my skirt. He pulled my belt a bit and found, as I had, that there was a change". She asked for something to eat. Dr. Guégan, of Saint Méen le Grand, after examining her, gave the authorization. She ate with a very good appetite: some veal with

(2) Details given by Mlle. J. Fretel before the Canonical Investigatory Commission, under oath.

purée, three pieces of bread. She had not eaten so well for ten years. "When this was eaten, I was still hungry; I asked for more; they brought me as much again, and I still asked for more. Then they brough me a dessert of rice pudding, believing that I should eat no more". Her digestive processes reacted very favorably.

In the afternoon, she got up alone, dressed herself unaided and went to the pools. "I hadn't walked for three years, and I walked as I walk today. Arriving at the pools, I took a standing bath, without fatigue."

In the evening she ate with appetite and during the night woke, at 23 hours, only to complain of hunger. After eating, she went back to sleep.

The next morning, on Saturday, October 9, she was carried on a stretcher to the Lourdes Bureau of Medical Findings. She was examined by five doctors among whom was Dr. Guyon of Nantes. The latter, unaware that she had walked the evening before, said to her: "Well, if you are cured, as you claim to be, stand up; try to walk; we shall see!" "They wanted to help me to get up but I refused all assistance and began to walk. The doctor then became aware of my thinness (my legs had dwindled to nothing) and came toward me, as if he were afraid lest I fall; but I held up firmly. Upon seeing this, the doctor walked quickly before me to the scales in order to weigh me; although he walked very fast, I followed right behind and was weighed: they found I weighed 44 kilogs (96.8 lbs.). I was then told to return the following year".

The trip home was accomplished without fatigue. "On the return trip in the train, I remained standing for a long time, going to visit the sick. I was offered morphine to relieve me. I refused and was able to rest when I desired."

"I took up my work again upon arriving. And since my cure at Lourdes I have always remained as well as I am now. I have never taken a pill since that time".

The deposition of Mademoiselle J. Fretel is confirmed by the testimony of very numerous physicians who examined her, either at Lourdes, at the Bureau of Medical Findings, or at Rennes upon her return.

The day after her cure she underwent an initial examination at the Lourdes Bureau of Medical Findings. The written report confirms all the above-mentioned details. The abdominal perimeter, which measured one meter before the cure, was now 78 centimeters. She walked for the first time since October 17, 1945. Her stomach became flat and supple once again, not painful upon palpation. All was perfectly normal

except for the muscular atrophy of the legs. (3)

Dr. A. Pellé, for his part, declared: "We saw Mademoiselle Jeanne Fretel again on the very day of her return from Lourdes to Rennes, at which time we examined her and confirmed the complete disappearance of all pathological signs; we followed her case regularly and have found a continued improvement in her general condition. Her weight, which was 44 kilogs (97.8 lbs.) on October 9, 1948, increased to 58 kilogs 200 (128 lbs.). During the first eight days, this young woman gained three pounds every day". (4). "Her temperature was normal: 36° 8 (98.2) in the morning, 37° 2-3 (98.9) in the evening. Appetite and rest, good. As of the following day Jeanne Fretel was enabled to take up again a very active life which has continued to this day, without pathological incident; she has never since felt the least pain. She took up normal life again in full, perfect health. Every day she gets up at 5:30 and goes to bed at 11 in the evening. And yet she occupies the most tiring position in the house".

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(3) First examination of the Bureau of Medical Findings at Lourdes.

(4) cf temperature chart No. 18, where the gain in weight is noted for the first eight days.

A second examination conducted at Lourdes, on October 3, 1949, before an official group including Doctors Debroise, of Rennes, Taillefer, of Béziers, Guyon, of Nantes, Ricusset, of Montpellier, and Valdéquié, of Toulouse, notes that the abdominal perimeter was 73 centimeters and the weight 128.5 lbs. The examination confirmed that "the illness was abruptly halted in its development at a time when there was no tendency towards improvement. All the morbid symptoms have disappeared. A cure has taken place without use of medicine. The streptomycin administered for six weeks without result was given up for months before the cure. No medical explanation of this cure can be offered. It escapes natural law". (5). The signatures of the medical experts, twenty in number, follow.

It is therefore not surprising that the National Medical Commission at Paris, during its session of March 12, 1950, should conclude, upon examining the various items of the dossier: "The impressive case-history of the illness, the size of the dossier, which includes thirty temperature charts (18 before the cure, 12 after), the quality of the examining doctors, the meticulous de-

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(5) Second examination by the Bureau of Medical Findings at Lourdes.

tails of the observation reports, which were kept up daily for the period of April to October, 1948, the gain in weight, 14 kilogs (30.8 lbs.) in a year, all these facts are extremely persuasive and permit the conclusion that an inexplicable recovery has occurred." (6).

According to the account given by her, as well as the findings and conclusions of the attendant and examining physician, the case of Madmoiselle Fretel is distinguished by several extraordinary characteristics, which, in the opinion of the experts, place the cure beyond natural law: the cessation of all specific medication for several months previous to the recovery, the immediacy of that recovery, the absence of all convalescence.

From the report of the doctors in attendance, we know that the disease was abruptly arrested and all symptoms disappeared, whereas the streptomycin administered as the last preceding treatment had been given up four months previously. The patient, in a dying condition and even unaware that she was being taken to Lourdes, recovered her entire lucidity and felt well as soon as she had received a portion of a host before the altar of Sain Bernadette. She no longer suffere at all; she was given a cup of *café au-lait* and kept it on her stomach Brought to the Grotto immediatel thereafter, on her stretcher, sh found, after a few minutes, that he stomach had become normal. A noon she ate plentifully. In the after noon, she went on foot to the pools despite the fact that she had nc walked for several years and despit the extreme thinness of her legs During the trip home she remaine standing for a very long time in th train, without tiring, and visited th sick. Upon arriving in Rennes sh found that eating caused her con siderable pain but this did not pre vent her from gaining from 1 kg 350 to 1 kg. 500 (2.77 to 3.3 lbs. each day for the first eight days There was no intermediary stage be tween the serious illness in its las stages and the return to perfec health, which has continued sinc the day of the cure; indeed the pa tient never again needed so muc as a pill.

The case of Mlle. Fretel, with a its characteristics, is thus to be re corded among those extraordinary scientifically unexplainable, fact about which we can only say: "Th hand of God is visible here".

In consequence of which:

Given the fact of Mlle. Jeann Fretel's cure, reported by herse with all guarantees of sincerity an under oath;

(6) Report of Dr. Lanos, of the National Medical Commission at Paris; cf article of Dr. Leuret, Head Doctor of the Bureau of Medical Findings at Lourdes in "Journ. Grottee", June 11, 1950.

Given the findings and conclusions submitted in writing by Dr. A. Pellé in a long report where he describes all the phases of the illness from the month of January 1938 up to Mlle. Fretel's cure in October 9, 1948, and the perfect state of health enjoyed by the patient since that time;

Given the similar findings and conclusions upon examination of the case by the Commission of Medical Experts of the Bureau of Medical Findings at Lourdes, during its first examination on October 9, 1948 and its second examination on October 5, 1949 all confirmed by the National Medical Commission at Paris, during its session of March 2, 1950;

Given the peculiar characteristics distinguishing this cure; to wit: immediate, complete and definitive disappearance of an extremely serious illness which normally would have caused death in a very short time, all this without therapeutic agency nor any convalescence; characteristics, in sum, attested to by doctors of indisputable quality and authority, which constitute certain indication of supernatural intervention;

The Canonical Investigatory Commission, established by Your Eminence, all things being carefully weighed, in God's Holy Name, declare:

1—That it considers as certain fact the instantaneous cure of Mlle. Jeanne Fretel, without aid of any material agency and without convalescence;

2—That the cause of this cure must be attributed to a special intervention of God, by the intercession of Our Lady of Lourdes;

3—That, in consequence of the foregoing, Your Eminence may, in our unanimous opinion, proclaim in all sincerity the miraculousness of the cure.

Rennes, November 4, 1950
Signed by the President and four members of the Canonical Commission.

ÉVÊCHÉ
✠ DE ✠
NICE

NICE, 1949

Report of the Canonical Commission on the case of Madame Rose Martin

On Thursday, May 5, 1949, upon request of Msgr. Remond, Bishop of Nice, a commission met at the Offices of the Bishopric, at 5 rue Paganini, to examine the miraculous character of the cure of Madame Rose Martin, domiciled at Nice, 243 Boulevard du Mont-Boron. The Commission was composed of Msgr. Alexandre Giraud, Apostolical Protonotary and Vicar General, as President; Canon Heitz-Michel, Chancellor of the Bishopric, as secretary; the Superior of the Grand Seminary, Bertrand Duhour, Preacher of the Mission; Canon Carmignani, Curate of Saint Paul de Pessicart at Nice; Dean Max d'Oreye, Doctor of Theology and Chaplain of the A.C.J.F.

The dossier examined by the Commission originated at the Bureau of Medical Findings at Lourdes and has been checked by the N tional Medical Commission at Par It contained, in addition to technic records of the Nice and Lourd Hospitals, letters from Dr. Leur President of the Bureau of Medic Findings at Lourdes; from D Oberlin, President of the Nation Commission at Paris; from Dr. Fa a practicing physician of Lourde and from Dr. Strobino, the phy cian attending the Pilgrimage fr Nice to Lourdes in 1947. The e tire dossier was read before t members of the Canonical Comm sion; on the basis of this reading was evident that, in the terms of D Leuret himself, "the cure of M dame Rose Martin escapes all e planation by natural causes."

To sum up in general: Rose Ma tin, aged 45 in 1947, married, housekeeper by profession, show

symptoms in 1945 of cancer of the neck, confirmed by a biopsy administered at the laboratory of Dr. Daurnois of Nice. On February 19, 1946 she underwent an operation by Dr. Barraya at the Pasteur Hospital. Post-operatory complications developed necessitating further operation in October. On April 25, 1947 a thorough medical examination revealed an alarming condition which seemed to imply renewed and increased activity of the cancer. Continuous confinement in bed; no evacuation without enema; abundant fetid discharges; four injections of morphine daily; progressive debility; no hope of therapy. On June 30, the patient was brought to Lourdes in a constantly comatose condition; numerous injections of camphor.

After the third bath (July 3, 1947) the patient was able to get up; normal stools; no more pain; voracious appetite. But the patient became conscious of her recovery only gradually and made no specific mention of it to those accompanying her. It was only upon her return to Nice that Dr. Fay, her physician, discovered the disappearance of the morbid phenomena and the return to normal life.

Rose Martin gained 17 kilogs (37.4 lbs.) in ten months; 25 kilogs (55 lbs.) by July 6, 1948, at the time of her examination at Lourdes; gave up morphine completely within a few months and engages regularly in the quite strenuous tasks of her profession as housekeeper.

The Commission is unanimously of the opinion that the recovery presents the characteristics of a miraculous cure. The extreme gravity of the illness, the complete loss of strength, the absence of all helpful measures beyond the presence at Lourdes and immersion in the pool; the immediacy, or at least relative immediacy, of the recovery and its confirmation in time leave no doubt in this regard.

Nevertheless, a discussion took place whether this cure could be presented as a victory of Lourdes over cancer since, following the operation undergone by the patient in 1946, the doctor deemed a new biopsy unnecessary, so clearly did the case-history plus the new symptoms indicate a relapse.

Opiniated minds might assume that the second phase of the illness, the post-operatory phase, could be explained as a poisoning consequent upon cancer but perhaps not intrinsically cancerous.

Supplementary questions having been put to the Nice medical authorities, whereupon it was learned that this doubt could not be absolutely removed, the Canonical Commission, out of regard for strict truth, has decided to present the recovery of Rose Martin as the miraculous cure of someone who had

certainly been cancerous and who, by the consequences of this disease, had been brought to death's door.

In testimony of which, signed:

by the President, the five members of the Commission and Mgr. Rémond, Bishop of Nice

FACTS AND FIGURES

BETWEEN 1888 and 1910 the Assumption Fathers counted an average of 135 miraculous cures each year. Other authorities have calculated 78 per year between 1857 and 1917. From 1926 to 1938 this figure dropped to abolt 10. Since 1936 only six cases in all have been officially considered as miraculous by the canonical commissions.

Do these figures mean that despite the fantastic in number of pilgrims (there were approximately 3,000,000 in 1950!) there are fewer miracles in Lourdes as time goes on?

Rather, they demonstrate the extreme rigorousness of the lately constituted Bureau of Medical Findings: of the three million pilgrims mentioned, about twenty thousand cases were examined and only 45 dossiers were drawn up at the Bureau. Moral cures, cures of nervous disorders, and cures not submitted for inspection at the Bureau undoubtedly number in hundreds and thousands, but they are not recognized. Undoubtedly, the obligation to return to the Bureau at Lourdes one year after the first examination depletes the case records considerably.

A Child Regains His Vision

In September 1947, a six year old French child named Gerard Baillie of Saint-Pol-Saint-Omer who had suffered from chorioretinitis since the age of two with consequent atrophy and loss of sight in both eyes, suddenly recovered his vision while making the Stations of the Cross together with his mother at Lourdes.

Since that memorable day Gerard's vision has progressively improved. Before his cure he had been a pupil at the institution for the reeducation of the young blind at Arras. Upon his return from Lourdes, he was withdrawn from this institution and enrolled in a school at Dunkerque where he now carries out his assignments quite normally. He has learned to read, write and count. During a subsequent visit to Lourdes, in July 1948, he was examined by experts at the Medical Control Bureau.

The child moves about without assistance; every day he goes on foot and alone from home to school about four kilometers away: on the way he has to cross several roads overrun by dense traffic.

At the Medical Bureau, Gerard was submitted to various tests; he proved himself capable of copying letters and solving little problems in arithmetic which required the use of sight.

Upon examination by an eminent English ophthalmologist, who happened to be in Lourdes, it was shown that the child retained anterior lesions of chorioretinitis with bilateral optical atrophy and that the state of the ocular envelope did not permit normal vision, which, nonetheless, he possesses.

This is the only case presently known of a return of vision to a victim of persistant chorioretinitis.

The cure of Gerard Baillie has not yet been officially attested by the Canonical Commission.

CRIME DETECTION BY CLAIRVOYANCE

From a Report by Dr. Gerda Walther, in the Swiss Magazine "Neue Wissenschaft Zeitschrift für Parapsychologie"

AN entirely documented case of crime-detection by clairvoyance has been recently revealed in an Official Report* issued by the Dutch police authorities for the use of their own agents. Their expert in this new technique, Dr. W. H. C. Tenhaeff of Utrecht, gives us the following account:

In a certain scientific laboratory, one day not very long ago, it was discovered that 84 grams of platinum were missing. The recovery of so tiny an object seemed a hopeless proposition; however, the Laboratory Director recalled that the wife of one of his employees was a clairvoyant whose services had proved useful to him more than once. The empty container of the platinum was set before this woman as a kind of clue or "inductor", as certain parapsychologists put it. The woman then went into a trance and described a man waiting in the Central Railroad Station with a light-colored brief case. This made sense: the Laboratory Director often took the platinum home with him in his brief case for the sake of security; but of course, there could be no suspicion that he was the thief. The woman was then urged to continue her trance; next she pictured

* "Het General Rapport", No. 63, 3 and 3./4., March 1948, p. 173 ff.

blonde, lanky youth about 20 years old, with small hands; this was an exact description of one of the laboratory apprentices; she added that the young man had not only stolen the platinum but was now offering it for sale at a specific address in the North Kaisersgracht district. And the platinum was actually found there.

FROM another, equally reliable, source comes the story of a crime witnessed in a dream, at the very moment it was being perpetrated, by a woman miles away from the scene; the report was written up in detail by a Swedish research-worker, Sidney Alrutz of the University of Uppsala, in the review "Psyke" (1907): A woman employee at the Järvsö Hotel, (in Järvsö, Sweden) Miss Edla Karlsson, experienced a frightening dream which she recounted in the morning to her superior, Mrs. Kerstin Crug and to the local police chief, Knut Kjellbom, among others (both of them testified to the facts in writing). Terror-stricken, Miss Karlsson "saw", as in a film, two scenes which took place in a pair of large old-fashioned rooms (she sketched a floor-plan of these). She herself seemed to be in the picture and yet safely outside the rooms. A man stood before a bed in which a woman, half sitting, was making weak attempts at self-defense; in this room she could see no more, for the lighting was rather poor. Immediately after this, she saw the man standing in the neighboring room next to a bed in which an old man lay (only an arm and part of his neck were visible); the murderer stabbed him with a long pointed knife, obviously with deadly accuracy to judge by the blood spurting from the wound. She saw the murderer clearly from behind and especially noticed his thick, sinewy neck and a red neckerchief which protruded from his jacket. At this point the woman awoke from her nightmare and glanced at the clock; it was 1:30 A.M. The next day it was learned that a double murder had actually taken place that night at Isbo, about four miles away. Commissioned by the Psychological Society of Uppsala, Licenciate* Hammer undertook an investigation and recorded the entire proceedings. A member of the editorial staff of a Stockholm newspaper accompanied Miss Karlsson to the scene of the crime. Everything corresponded to her dream-description. Professor Alrutz then persuaded the judicial authorities to have a suspect, N. F. Aakerberg, appear in the Court House without handcuffs and in normal clothing together with four others and a prison guard, and to have Miss Karlsson point out the guilty one from behind, in the presence of two Police Officers and Professor Alrutz himself. As soon as she saw him, Miss Karlsson went immediately to Aakerberg and pointed

* An academic title.

him out as the murderer. According to the written report, Alrutz established 14 ways in which the dream corresponded to the reality; it would be tiresome to list all of these: let us mention merely that Miss Karlsson singled out the beds of the victims from among several, etc.

It is interesting to note that this was a case of sheer clairvoyance and not telepathy since the woman obviously did not picture the scene from the viewpoint of any of the participants.

A quite different case and one which caused considerable excitement in Sweden has been described by the well-known psychotherapist Dr. John Björkhem.*

* "Det okkulta problemet", Stockholm 1951.

During the evening of Novembe 22, 1935, he laid out before hypnotized subject, Miss Helg Braconnier, a series of envelope each marked with a letter of th alphabet and from among whic she was to choose one which pa ticularly attracted her. She chos the one marked with the letter and was then instructed to inse her finger through a narrow openin at the end of the envelope and touc its contents without inspecting then This contact continued after th subject awoke from her hypnot state. She then began describing woman, her clothing and, more pa ticularly, her troubled spirits, whic had to do with, among other thing unhappy marital circumstance Then followed a series of nightma ish images, and Miss Braconni

TREES AND HERBS IN HINDU RITUAL AND FOLK-LORE

HERBS, trees, leaves and flowers hold far more than a merely botanical or decorative interest for the Hindus. Throughout Hindu thought, all plants are regarded respectfully and to willfully destroy any tree that has given shade to man and animals and shelter to birds for so long is a sin; just as it is a sin to destroy a fruit plant in the prime of life. Plants play a real and dramatic role in Hindu religious ritual and it has been clearly established in the Shastra, for instance, just which flowers are to be used in the worship of which gods and goddesses.

China-roses and the leaves of the bael tree are fine for goddesses, but must not be offered to Krishna, who likes only white flowers of the jasmine class and

saw the woman, dressed in a blue blouse, lying drowned in a mill-pond. At one point the woman was pictured as descending a narrow path to the water with a kind of metal container which Miss Braconnier could not quite make out; then the woman fell into the water. Was it suicide? or a fainting spell? In any case, Miss Braconnier declared that the husband was not guilty despite the unhappy marriage and his affair with another woman. Vaguely, she described how the husband found it difficult to leave his wife, how he hung on to her . . . how some police came onto the scene . . . a trial. . . .

Then Dr. Björkhem opened the envelope in question and took out the photograph of a certain Hanna Andersson who had been found drowned, on February 22, 1932, in a mill-pond at Esarp near Lund. She had been in the habit of coming here to rinse out her coffee pot, and the pot was actually found in the pond. Its cover and traces of coffee were discovered on the path from which she had slipped or jumped. Her marriage had been unhappy, and her husband, the miller Nils Andersson, had formed a liaison with an 18-year-old girl employee. On the basis of circumstancial evidence, Andersson was found guilty of murdering his wife and condemned to a life term of hard labor, though he denied having committed the crime. Later, when it was suggested that he petition for a pardon,

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the sacred tulsi leaves. Siva likes Dhutura* (dutura metel) *and Akonda* (asclepias gigantia) *best, though he also seems partial to bael leaves. But, under no circumstances, must a votary offer him chamali or jasmine.

On occasions of joyous celebration two earthen pitchers full of water are placed at the entrance to the house and a plantain tree is planted by the side of each pitcher. At the same time, small twigs of the mango tree, bound together with thread, are hung at the gate. A branch of Manasa Siju* (lingularia) *and a worn-out broom-stick are hung up in front of the room in which a child is being born to counteract the evil eye of the witch and to protect the new-born baby from natal diseases.

Frequently, trees represent certain familiar gods and goddesses. Manasa, the Goddess of Snakes, is worshipped in every household at a certain time of

he turned this down on the grounds that he would thus acknowledge guilt. Steps were later taken to have the trial reopened. This last fact was unknown to Dr. Björkhem, as were many other details, e.g. concerning the post-mortem, which were verified only later, so that there could be no question of telepathy between the hypnotist and his subject. As for Miss Braconnier, she who had been only 13 years old at the time of the event could hardly recall ever having heard of it when she emerged from the experiment and was told of the envelope's contents. On November 29, 1947 Nils Andersson, in a retrial, was acquitted and awarded damages from the Swedish State for his 15 years of unjust confinement. Of course, the experiment itself was not drawn upon in the trial as this would be impossible under Swedish law, but nevertheless it may have contributed to the fact that the Court now considered certain factors to be more important than it had previously. Independently of this, the experiment was remarkable enough: for the subject described whole scenes from the dead woman's life, whereas the photograph merely showed the corpse shortly after it had been taken from the pond.

A famous poison-murder case which occurred in Zürich, Switzerland, and ended in 1933 with the awarding of 200,000 Swiss

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the year to protect all members of the family from the fear of snakes. A small branch of manasa siju is fixed to the earth and worshipped as a symbolic representation of the deity.

Sasthi, the presiding deity of children, is worshipped in some districts of Bengal as a lily plant. On the other hand, in an annual ceremony, a branch of the bat tree is made to represent the same goddess. On the 21st day after the birth of a child, thanks are offered to Sasthi for preserving the life of the child. At this time, a figure of the bat tree, bearing fruit on all of its branches, is drawn on the wall and worshipped as the pictorial representation of the goddess. Since the tree lives for centuries, it is hoped that worshipping it as a representation of Sasthi will confer long life onto the baby. The juice of the tree is also used in medicines for curing female diseases.

Other trees, such as the sacred tulsi or basil plant,

rancs damages to the unjustly ccused for their year in prison, llustrates a quite different parapsy-hological approach. First, the cir-umstances of the crime: a Doctor Riedl and his wife had agreed to livorce. Shortly before the projected eparation date, the latter was found lead of arsenic poisoning, where-ıpon the Doctor and his mistress vere accused of murder, despite heir pleas of innocence and despite he fact that there was no observable notive for the crime, since the di-vorce had already been agreed upon. Only after years of effort did friends of the accused succeed in having he proceedings reopened; now, although the trial aroused consid-erable public excitement, which extended far beyond the borders of Switzerland, it was little-known at the time that a clairvoyant woman named Mrs. Günther-Geffers gave indications which played an important role in the reversal of the Court's decision. Mrs. Günther-Geffers, brought to Zürich together with a German Doctor named Kröner, had already on the way south examined samples of the dead woman's handwriting and, in a trance-like condition, relived Mrs. Riedl's last experiences. She described how the latter, out of revenge, poisoned herself in such a way as to cast suspicion on the pair of lovers; this was entirely believable in the eyes of trained psychologists, given the well-established hysterical

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are sacred enough to be worshipped as themselves. According to an ancient Hindu variation on the Amphitryon legend, Tulasi, the daughter of King Dharamadhaja, fell in love with Ganesh early in life. He not only remained immune to her love but cursed her for her efforts. Under the curse, she married Sankhachura, a powerful demon — who fought and conquered the gods. As a faithful wife, Tulasi prayed to the god Vishnu for the success of her husband in battle. At the request of the other gods, Vishnu took the form of Sankhachura and visited Tulasi. During this time, Sanhachura was defeated and killed. When Tulasi learned of the trick played upon her by Vishnu, she fell at his feet and died and the sacred basil plant grew out of her hair.

The people of Bengal have a tulsi plant in the courtyard of their house where women offer water

character of the dead woman. An especially important role in the clairvoyant's visions was played by a foreign-looking man who had befriended Mrs. Riedl and was "seen" to give her the poison. He was depicted in such detail that the friends of the accused were able to recognize, from the records of the Swiss Foreign Police, a Turkish pharmacy student of Zürich who in actual fact had had friendly relations with Mrs. Riedl. Although he refused to appear before the Court, it turned out that he had supplied her for years with arsenic and probably also morphine. The acquittal was naturally not based on the clairvoyant's evidence, but there can be no doubt that the latter provided extremely valuable clues.

In general all these cases indic the vast possibilities of clairvoyan as a means of crime-detection. I Tenhaeff, the Dutch expert on t question, warns, however, that va ous precautions must accompa such efforts: first, those gifted w clairvoyance ought to be supervis by trained parapsychologists a should themselves undergo spec training: for example, one danger that the clairvoyant may report authentically "witnessed" vision b one which has been telepathica suggested by a person or perso present; for this reason the "indu tor" method is recommended a in order that there be no exter suggestions, that the inductor-obj be covered so as to be outwar unidentifiable. A further danger

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every day after their bath. Among worshippers of Vishnu, the branches of the Tulsi tree are held sacred and must never be broken. Those who wish leaves of the tree must go through the ritual of clapping their hands together three times, then grasp the branch with their left hand and pluck off the leaves slowly one by one. If a branch is broken it is believed that Vishnu, the Lord of Tulsi, is pained at heart. Never can the tree be touched at evening or night. To pluck the leaves at these forbidden times is equivalent to cutting away the head of Vishnu.

The Panchabatis or 5 sacred trees growing together is held sacred in Bengal and Orissa. The offering of water after the bath to these five trees is held to be of special religious merit and elderly people hope to breathe their last breath in the shade of this tree.

hat the clairvoyant's health is often menaced by the overexcitement experienced during a trance; and moreover, the *motives* of these specially-ifted persons must in all cases be aken into consideration. In sum, the oregoing points merely imply that, as with any other worth-while discipline or science, the results of parapsychological investigation are dependent upon the intelligence and schooling of its practitioners. In the hands of reliable exponents, the future of this science is unlimited.

The Karticmahatmya carries another account of tree worship. The gods were jealous of the love of Siva and Durga, lest they beget a son who would be stronger than all the other gods combined. The gods sent Brahma and Vishnu to cause a separation between the two. They surprised Siva and Durga in embrace. Siva saw them first and became embarrassed; he released his wife and allowed them to approach. Enraged, Durga cursed all three into trees. Brahma became a palasa tree; Siva a bat tree and Vishnu a pipul tree. The gods, discovering what had happened, fell at Durga's feet. Impressed by this compliment, she relieved the curse, but insisted that Brahma, Vishnu and Siva must live permanently in their respective trees. Consequently, the trees became sacred forever and anyone who would strip their bark or break their branches invites himself to hell after death.

Sources include:

The Journal of the Anthropological Society of Bombay

VICTOR HUGO AND THE SPIRITS

***This year, the 150th anniversa of Victor Hugo's birth is bei celebrated in his native Fran and in practically every civiliz land. Hugo, one of the worl greatest literary figures, is be known in America for his powe ful novels* The Hunchback Notre Dame *and* Les Miserable**

IN April, 1852, Victor Hugo, an exile from the tyrannical regime of Louis - Napoleon Bonaparte, found refuge, after many wanderings, on the Anglo-Norman isle of Jersey off the north-east coast of France. From the very beginning of his stay on the island he spoke of spiritualism with certain French fellow-refugees. Actually, Hugo had long been interested in the problems which were soon to be his central preoccupation during the famous seances on Jersey island.

The Hunchback of Notre Dame (1831) had already shown the author's leanings towards mysticism and, more especially, hermeticism. In the catalog of the private library he was later to bring over to the island we find titles of several works, ancient and modern, on animal magnetism, magic, and spiritualism. The scholar Henri Guillemin dates as of 1850 a curious little poem where we read the following:

I am aware of mysterious faces
Hovering about my head
. . . . . .
The present, though invisible, dead
Pierce me with their soul-deep eyes

by ROBERT AMADOU

Robert Amadou is one of France's leading young men of letters; one of the Editors of La Revue Metapsychique, he is also the author of various important works in the field of occultism.

A French newspaper (*) published a document dated 1843 in which Victor Hugo expounds a theory of universal life and the interpenetration of the visible and invisible worlds which is in accord, years in advance, with the fundamental propositions of latter-day spiritualism. It may be of interest to quote here the following commentary by a French scholar (**) at the time the document was published:

> "The profound thinker has devined, has intuited, as early as 1843 the radiation of apparently inactive substances, and the future will no doubt show that Victor Hugo has gone farther into these unknown domains than has contemporary science."

Moreover, Hugo will himself declare to the spirit moving the table on September 19, 1854: "The beings of the invisible world, who witness what is going on in our minds, know that for twenty-five years or so I have been concerned with the problems raised here, more profoundly, by the table." We may add that in 1843 Victor Hugo had suffered terribly from the loss of his daughter Leopoldine and that his desire to hear from the dead child was, at least at the outset, the principal motive behind the Jersey island experiments.

A theoretical interest in spiritualism and, generally, in occult doctrines, concern for the destiny of a beloved lost child, suspiciousness about the value of current spiritualistic practices, these were the chief components of Hugo's attitude at the time; his friend and close associate of the period, Auguste Vacquerie, has given us the following account:

> "When people spoke of table-turning we had our doubts; we had tried to make tables turn without any definite success. More especially, we saw behind the popularity of the phenomenon the hand of the French police which was eager to distract the public mind from governmental misdeeds. That was how we felt when Madame

(*) *Le Temps,* December 10, 1921.
(**) Charles Richet.

de Girardin came to visit Victor Hugo on Jersey. She arrived on the 6th of September, 1853."

Madame de Girardin was an important pioneer of modern spiritualism and a faithful friend of the great poet. Upon her arrival, she first taught the exile group that tables do not merely *turn* under the influence of Spirits but also "speak" by "rapping," and that "turning tables" were then more generally designated in Paris as "speaking tables." It was on a Tuesday that Hugo first welcomed the arrival of his friend; on Wednesday they sat down together at an ordinary table without results; it was decided that a round table was needed, and so Madame de Girardin bought one on Thursday in a toy-shop; on Friday and Saturday the new experiments attempted proved equally vain. Finally, on Sunday, they placed the little round table on top of a big square one, Auguste Vacquerie and Madame de Girardin stretched out their hands — when a rapping by means of the legs of the small table was heard: a conversation with the spirit of Léopoldine then took place. Contact with the beyond had been finally established. On the 13th or 14th of September 1853, Madame de Girardin left the island; but, up to October 1855, when Victor Hugo moved over to Guernsey Island, the poet kept up his passion for table-turning together with his guests at Marine Terrace, his isolated home. "We would no longer wait for ev ning," wrote Auguste Vacquer "we began at noon and would leave off till morning, adjourni only for dinner . . . the tumult the sea mingled with these dialogue their mystery deepened by wint night, storm and isolation."

Usually five or six people wou participate in these daily sessio sometimes as many as eight or te Victor Hugo himself did not i variably attend, and at times would even get up in the middle a seance and excuse himself for t evening. He was, however, togeth with Madame Victor Hugo, his s Charles Hugo, Auguste Vacquer and a Monsieur Guérin, one of t most assiduous spectators. But more than a spectator: although least two persons placed their han upon the table at each meetin Victor Hugo not once. His s Charles, on the other hand, w quickly recognized as the best m dium of the group, and it w through him that the most remar able communications would co Written reports of these sessio have been fortunately preserve published for the most part by Gu tave Simon. They provide extreme fascinating reading, not only occultists, but for psychologists, ps chiatrists and literary critics as we A veritable army of invisible gue descends upon the Hugo home, a from the beyond, through the termediary of the table, come m

sages signed Chateaubriand, Dante, Racine, Marat, Charlotte Corday, Robespierre, Hannibal, Moses, André Chénier, Mohammed, Jacob, Shakespeare, Luther, Aeschylus, Molière, Aristophanes, Anacreon, Byron, Walter Scott, Galileo, Jesus Christ, Plato and Isaiah. Legendary animals, or ones famous in history, are equally eager to take advantage of this opportunity to speak with the great poet, among them the dove of Noah's Ark, Balaam's ass, and the lion of Androcles. Even bare abstractions come to dictate long speeches, carefully transcribed: Idea, Death, Drama, the Novel, Criticism, Kidding, Tragedy. An easy, familiar conversation takes place with all these beings from the beyond; at times there is even a dispute or snappy repartee. For example, Racine acknowledges the validity of the criticism levelled against his theater by Auguste Vacquerie, and he admits that the latter "was right to contest him"; if he has written "skimpy plays, it's because he was bothered"; "my wig" adds Racine, "is scorched by the fire of drama" (seance of September 13, 1853). The voice of Criticism is quite aggressive as, for example, when it denounces, via the usual rappings, the poverty of contemporary literature; this evokes much hilarity and cheers from the audience. To one of the mediums Criticism even declares: "Vacquerie, you're petty; my silence over your criticism angers you. Your work is its own best criticism" (seance of September 19, 1853).

During one session, Molière gets himself reprimanded by Vacquerie: "I put a question to you and now I am waiting for your answer to be complete before I judge it . . ." Molière replies: "Wait!" Vacquerie: "That's just what I was doing: waiting." Molière: "Sure, and you also look terribly bored." Vacquerie: "That's not an exactly decent thing to say." Molière: "You bore me, Madame." And Vacquerie adds as a note to this report: "In a verse-play which I wrote a year or so ago occurs this line: 'You bore me, Madame'." (seance of February 26, 1854).

Shakespeare, a most garrulous spirit, in addition to dictating three long poems in French — a language, he claims, superior to English — makes statements like the following: "I saw Cervantes once. He greeted me and spoke to me thus: Poet, what do you think of Don Quixote? And Molière, who was passing by, said: He is the same man as Don Juan. And I said: He is the same man as Hamlet. Don Quixote doubts, Don Juan doubts, Hamlet doubts. Don Quixote seeks, Don Juan seeks, Hamlet seeks. Don Quixote weeps, Don Juan laughs, Hamlet smiles, all three suffer. In the skull Hamlet holds in his hand, there is your tear, O Cervantes; there is your laughter, O Molière. The skeleton of doubt grimaces beneath the beauty of all three of our

works. We created the drama, God finishes it. Look at the sky: it is the final act. The tombstone which opens upon our souls is the curtain rising on the dénouement. Applaud, Cervantes! Applaud, Molière! Applaud, Shakespeare! God is making his entrance upon the stage."

One more anecdote: An English resident of the island, Mr. Pinson, to convince both himself and his companions of the inanity of spiritualistic experiences, put several personal questions in English, a language known only to himself among those present. But the table replied in English, and Mr. Pinson was forced to acknowledge the exactness of the information thus obtained, information of such a personal nature that he refused authorization to publish the report (seance of June 17, 1854). Several days later, Mr. Pinson wished to interrogate Lord Byron; the latter refused to express himself in French and dismissed his questioners with this couplet:

"Vex not the bard; his lyre is broken,
His last song sung, his last word spoken."
(seance of June 12, 1854)

The few incidents recounted above are some of the more diverting ones; however picturesque, they constitute nevertheless a relatively unimportant part of the Jersey proceedings. Actually, the rapping tables brought Hugo a veritable revelation: it is to them that he turned for help in answering the gravest of metaphysical questions. On September 13, 1853 Victor Hugo asked: "Tell me, are there worlds other than the Earth inhabited?" — "Yes" — "By beings like ourselves, with bodies and souls?" — "Some, yes, others not."

Another time (September 18, 1853), Hugo is taught the following lesson:

Victor Hugo: "Who are you?" — Answer: "Shadow" — "Are you the Shadow of some one being?" — "Of the Tomb"— "Can you tell me your name?" — "No" — "Is the world to which you belong the continuation of this life?" — "No" — "Nevertheless, you have lived?" —"No"—"Are you an angel?" — "Yes" — "The Angel of Death?"—"Yes" (and as the mysterious angel seemed for a moment to be calling to Spirits: "Spirits, come hither!") Victor Hugo: "Have the Spirits you are summoning lived a human life?" — (No answer) — "Can you answer?"—"No"—(agitation of the table)—"Can I calm you?"—"No"—"Are you a happy Spirit?"—"Happiness is a merely human thing, it implies unhappiness"—"If we behave well in this life, can we hope for a better one?"—"Yes" —"If we behave badly, shall

we have a more painful afterlife?"—"Yes"—"Are the souls of the dead with you?"—"Under me"—"You say you are everything and everywhere: are you God?"—"Above me".

Beginning in 1853, which is to ay, with the spiritualistic experiients, Hugo's philosophical and eligious ideas take on a new asurance, become more systematic; I had already discovered by mediation alone some of the truths hich the table now reveals to us. . . I had only half-glimpsed others hich had remained blurred in my ind. . . . I was momentarily vexed, my miserable human egotism, by e present revelation, casting about y little miner's headlamp a dazing meteoric light. Today, those ings which I had seen in their ntirety are confirmed by the table, nd the things half-glimpsed the ble now completes." (seance of eptember 19, 1854).

Thus, Jesus Christ proclaims the ogma of Metempsychosis and, at e same time, the all-importance the Jersey revelations: "The tales will inform human understandg with supernatural truths; they ill prove the fraternity of men ith animals; the equality of anials with plants; the equality of ants with stones; the solidarity of ones with the stars; they will make l things rise" (seance of March 2, 1855).

And it is again Jesus Christ who criticizes the two great religions which have so far inspired humanity; Druidism and Christianity; he concludes: "One day, suddenly, into the temple came a stranger clothed in rags . . . leaning on the awesome stick of the future; it was the beggar, Human Spirit. . . . It was the walker in shadows, the abyss-stroller . . . the goer of millions of leagues through immensity, it was the being . . . who thinks, it was the great interlocutor of God." (March 15, 1854).

Victor Hugo easily identified himself with this visitor. In October 1855 the poet was expelled from Jersey island; he moved over to the neighboring island of Guernsey where he established himself in Hauteville House. This shifting, with its attendant political and material concerns, interrupted the sessions which had gone on for two years at Marine Terrace. More important, one of the participants, Jules Allix, went out of his mind, and Hugo, to use his own expression, was seized by a "panic" of fear. Victor Hugo will no longer consult the tables. His wife will question the spirits once more on August 22, 1860; but not until September 1873 will Hugo accept an invitation to attend, without actually participating, spiritualistic experiments organized in Paris by an American woman, Mrs. Hillis.

The Jersey seances have, however, marked Victor Hugo for life.

The Invisible which he will no longer strive to reach comes instead to him. In his Guernsey home, in the middle of the night, mysterious melodies and rappings are heard, weird lights shine from the darkness. On February 18, 1855, he writes: "Another sleepless night. The Invisible Ones." As of January 1st, 1875 he keeps a lamp lit at the head of his bed to chase away specters. Above all, the conscience of a prophetic election, of a Messianic vocation, now dominates the mind and the bearing of Hugo. In the drawing-room at Hauteville House the visitor may admire portraits of the great teachers of humanity from Moses or Jesus Christ and the Apostles to Hugo himself. In the dining-room a majestic armchair, closed off by a chain, bears this inscription: "Absentes adsunt."* Engraved tablets reproduce the message of the turning-tables, the main tenets of the Hugolian credo, further carried out in the symbolic nature of the room's furniture and trimmings. Already before leaving Jersey, Hugo had had a seal struck with the device "Ego Hugo"; a few years later he wrote to a friend: "Before all these prodigious spectacles and all that tremendous living thought in which I bury myself, I end by becoming nothing more than a kind of witness of God" (letter to Franz Hellens of April 10, 1856). This was also the period when the illuminated poet had several pho graphs taken representing him meditative, even ecstatic, poses. these portraits he himself added captions: "Victor Hugo chatt with God", "Victor Hugo listen to God", "Victor Hugo looking God".

Finally, this is the period t gave rise to certain well-kno sarcasms like: "Victor Hugo, simpleton on Patmos"* or "Vic Hugo is a madman who thought was Victor Hugo". Such he is, ho ever, "such as into himself at eternity changes him".** Up to time of his death he will procla the unity of the visible and invisi worlds, the existence of the beyo the authenticity of the communi tions received via the tables:

> "What", he will write, "you affirm flatly that what you do not see does not exist! Thus the human eye is certitude itself thus, beyond the optical chamber which blinks beneath the human skull nothing is proved! . . .
>
> Out of your own incapacity you manufacture a void; you take your own limits for the limits of creation; you apply

* The Absent are present.

* Translator's note: Patmos was island retreat of St. John the Ev gelist, and Hugo himself wrote poem entitled *St. John on Patmos*

** Translator's note: A literal tran tion of a celebrated line from M larme's sonnet on Poe.

your own briefness to the universe!
But who tells you that you will not one day see invisible creation?
If you had a different organism would you not have different perceptions? If you possessed only one more sense, do you believe that a new aspect of universal life would not be revealed to you? The unknown organisms of later lives await you and will enable you to touch the impalpable, see the incomprehensible.
. . . One day you will awaken in another bed, you will live that immense life called death, you will look, and you will see the Shadow."

(*Post-script to my Life*)

In his preface to *Les Misérables* he deplores the indifference of official science:

"Science was terrified when confronted with the strange question of the tables, with hypnotism, or with vision through obstacles . . . [science] has stammered out raillery or ventured mere negations instead of making experiments; it has abandoned the masses confused by visions mingled with reality to the great profit of charlatans."

By thus upholding the authenicity of spiritualist phenomena, Victor Hugo carries out the mission he has received from the Invisible as herald of a new religion: "This book [the collection of seance-reports] which will certainly be one of the Bibles of the future, will not, I think, be published during the lifetimes of any of those who took part in conversation with the mysterious beings; but when it does appear . . . I will come after, and it will be so that my revelation will already have been revealed. All this will be common knowledge and probably the basis of a new religion by the time my posthumous works appear".

Even the poet's style is transformed after the Jersey period. It becomes prophetic, biblical; for Victor Hugo is a prophet who takes up again and enriches, in accordance with instructions from the beyond, the earlier revelations of Moses, Jesus and Mohammed: "What would you have me reply to the mysterious affirmation emerging from these resplendences? What do you wish me to become, me, a man, with all this descending upon me. . . . Every light has a mouth, and speaks; and what it says, I see."

(*Post-script to my Life*)

* * * *

The spiritualistic adventure of Victor Hugo confronts the interested onlooker with various problems. First, one question naturally springs to the mind of the literary

critic; we shall content ourselves here with merely formulating it: What was the influence of Hugo himself upon the tables and what, in reverse, the influence of the tables on Hugo? To the first half of the question, the literary critic may reply that, by Hugo's own admission, the tables revealed preoccupations very similar to those of the poet. The style of the communications received calls irresistibly to mind the writing of Victor Hugo: Virgil dictates verse which would not be unworthy of Hugo's own *Legend of the Centuries*. But we must take equal notice of the fact that very often the spirit who speaks through the table expresses an opinion opposed to that of the poet, who even, at times, takes the tables severely to task. Of Hugo's good faith, in any case, there can be no doubt. As for the influence of the tables upon the poet, we have already seen that it had helped to crystallize all of his philosophy, to give his life a more precise meaning and, in many ways, a new meaning. It is not surprising that the literary work of the poet-prophet should thenceforth take on a particular tone and that the form and subject matter of his creations should be indirectly influenced by the two years which so profoundly marked his thinking. On the other hand, just as he would not consciously dictate a single response to the table, he would not directly borrow from the spirit-messages so much as a word:

> "A three-legged table dictates verse by rappings, and whole strophes emerge from the darkness. It goes without saying that I have never mixed with my verse a single one of those mysterious lines, nor appropriated a single idea from that source . . . I have always left them religiously to the Unknown Being who is their sole author. . . ." (note of 1854).

But the turning-tables of Jers present another problem, wider bearing and far more difficult: Ho can we explain these phenomena A first hypothesis might be the o usually proposed by spiritualis themselves. Thus, one might some stretch of the imaginatio admit that Moses and Jacob, Jes Christ and Dante live as spirits an that they manifested themselves Hugo by the intermediary of t table. We shall not debate th theory, which is incapable in i absolute form of accounting for a the aspects of the phenomena an which no serious spiritualist autho to our knowledge, has yet defende Does there exist a satisfactory para psychological explanation? In an case it seems beyond dispute tha the problem is one belonging prop erly to this new science. A para psychologist will no doubt sugge that the table expresses the uncon scious thought of one of the ind viduals participating in the exper ments. In that case, which of th

group at Marine Terrace dictated the communications of the "Spirits"? Was it Victor Hugo? Many evident analogies between the ideas and style of the latter and the ideas and style of the table would lead us to suspect this. But Victor Hugo, as we said, was not present at all of the seances — one would have to admit that the telepathic transmission took place even during his absence, for the results were always the same. Moreover, Victor Hugo disputed and corrected the communications from the table; all this would necessitate some theory of the subconscious and imply a split or double personality on the part of Hugo, and nothing we know of Hugo allows us to suppose this. Hence, to take up again the views of the remarkable study by Charles Richet: "The problem becomes much simpler if we admit one hypothesis which is in agreement with all the known facts: namely, that it was the unconscious mind of Charles Hugo which was the sole agent of these manifestations". Apparently, Charles Hugo, according to Richet, was one of the most extraordinary mediums ever known, having achieved remarkable results in automatic writing.

Such an hypothesis, it goes without saying, implies a belief that the unconscious mind possesses vast powers and that, as Richet further says: "The human intelligence is far greater than it knows and believes" since "Charles' unconscious mind was superior to his conscious one and almost, though not quite, equal to the genius of Victor Hugo".

Should we accept without reservations the beguiling thesis of Charles Richet? We may grant that Charles Hugo was the most active medium of the Jersey experiments and that it was he who, without knowing it, caused the table rappings which were translated into words. But what was that unconscious mind which guided the young man's movements? Was it, as Richet seems to think, only the hidden part of his individual intelligence? Or may we suspect that Charles Hugo, as a medium in the strict sense of the word, gathered in himself the thoughts and desires of other intelligences? In a word, may we invoke here that polypsychism to which contemporary parapsychologists so frequently refer? It is in this direction, we think, that the key to the mystery must be sought. But we are not unaware of the fact that such a theory implies little-explored notions some of which, such as telepathy, are as well established in fact as they are difficult to explain completely.

From another angle, we may, with Professor Denis Saurat, point out that the Jersey seances did not last long enough to obtain really definite results and, more important, that they are marked by emotional interference: the memory of Leopoldine, fear, courageous effort to

overcome that fear, etc. The tables of Jersey island remain nonetheless one of the most interesting of all cases of mediumship and automatic speech. Parapsychology in its persevering effort to elucidate contemporary phenomena should be able to throw an increasingly bright retrospective light on the classic proceedings of Marine Terrace. Given the present state of science, and with all due reservations ma for the fragmentary nature of t indications we have just presente we may conclude in the words Victor Hugo himself: "To expla is no more possible than to deny

Let us add that, in the term entirely acceptable to ourselves, one of our predecessors: "The la word is up to the scientists and, doubt, to the theologians as wel

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The Paramour and the Military Police

Could Nell Gwynn still be causing sleepless nights among British men-at-arms?

IT APPEARS that Nell Gwynn may be still attempting to exercise her wiles upon the British military. At any rate, headquarters staff of the North Midland District of the Northern Command, recently moved into Brestwood Lodge—a rambling, 19th century building of 110-rooms reputedly haunted by the ghost of the famous Nell. The present Lodge stands on the site of a 12th century hunting lodge built by King Edward III and popular with early English kings who hunted in Sherwood Forest.

The Army does not admit to being frightened as yet, although, according to a report carried in the London weekly, *Psychic News,* there are stories to show that the lodge is not without its strange manifestations.

Mr. George Taylor, of Tithby Drve, Sherwood, Nottingham, has been pump house attendant at the lodge for the

past few years. When he first took over the job, the lodge was occupied by a Provost Unit, and the military policemen told him that men sleeping in the Ballroom could sometimes hear a woman "either singing or screaming".

A sergeant-major told Taylor that one night he had awakened to see a "woman in white" moving through the grounds near the stable block.

Taylor himself admits that "when I have been near the lodge at night I have had cold shivers running down my spine for no apparent reason" and that when he has been in the cellars at night he has heard "queer sounds".

The girls who worked in the N.A.A.F.I.—a Nissen hut in the grounds—told Taylor they had sometimes felt that someone was standing behind them and felt invisible fingers plucking at their shoulders.

Captain J. A. Florio, the Camp Commandant, is far from sceptical about the authenticity of the reports, although he admits, "I was a complete sceptic until I had some unusual experiences at home in Liverpool."

The captain promises that if he sees any ghostly visitors he will simply mark them down on the "establishment", for the Army is determined to preserve the historical records of the house which was once the home of Nell Gwynn, and has already uncovered and restored a rose garden believed to have been laid out in the reign of Charles II.

THE strange story of the Earl of Huntington is an authentic report of events which took place in England in the summer of 1936. The name of the owners of Ash Manor has been initialed; all other names of people and places mentioned are real.

This report has been drafted by a well-known writer and broadcaster from the following sources: 1) Complete stenographic record kept at the original seances by the daughter of the medium; 2) Tape recording and notes of a round-table conference which brought together, in the spring of 1952, in New York City, most of the people associated with the case. Whenever there was any d i s a g r e e m e n t among those present concerning any detail of the story, the controversial material was deleted from the final report.

All the passages between quotation marks are taken verbatim from the 1936 stenographic record or the 1952 tape recording.

THE GHOST OF ASH MANOR

from the files
of
EILEEN J. GARRETT

A FILING cabinet is a deadly looking piece of furniture, until its contents emerge from their jackets and come to life. When Eileen J. Garrett puts her hand to her files, there's more than a coming to life of the facts and though which mortals have consigned to pen and paper: she flings open the doo to a world intriguing by its mystery, and awesome by the power of challenge, and yet immensely reassuring when, to the gesture of her han leafing through papers, she adds the warmth of her voice recounting experience with the spirit of the dead.

This time the file she brought out was labeled *The Ghost of A*

Manor and How He Found Peace. "You mean you laid the ghost?" I asked promptly when I saw the title, for the laying of ghosts is a term one uses without really knowing what it means, and here was the opportunity to find out from one who more than knows.

"Yes, I suppose that was what we did", Mrs. Garrett answered. "We put him to rest in the sense that he was released from the dreadful bonds that tied him to his life in which he has suffered such unholy tortures of the mind and of the body. After he told us of his tragedy, the ghost of Lord Henley found peace and never came again to haunt the Manor or the people in it, as far as I know."

I looked at the others in the room. There was Dr. Elmer Lindsay, the former Miss Garrett, now Mrs. Coly, the medium's daughter, who had taken down the minutes of the dramatic sessions connected with the ghost of Ash Manor in the summer of 1936, and whose memory of the whole affair was still more than vivid as the narrative unfolded. There was Eileen Garrett, of course, and I was there partly because of my lay interest in the world of psychic phenomena, and, chiefly, because I seemed to represent millions of men and women everywhere in the world, who are at once anxious and somewhat afraid to look beyond the curtain which separates the world of the senses from that of the spirit now beyond physical recall. As a matter of fact, this was the very point which Eileen Garrett had so outstandingly helped to disprove with her extraordinary mediumship, namely, that spirits were not beyond recall even though they came not clothed in earthly bodies substantial enough for ordinary mortals to touch and feel.

With the file before us, our little group had come together in New York, in June 1952, three thousand miles and sixteen years removed from England's Ash Manor, to reconstruct an experience of which most of the principals were present, save those whom the ghost had haunted, Mr. and Mrs. K. and their daughter Patricia, and the late Lord Henley himself, the ghost.

The time in which this story began was July 1936, and the place was London. She had just returned from the South of France, after a long and serious illness.

Dr. Lindsay, then in London engaged in Research, was most anxious for her to go to a house in Surrey, known as Ash Manor, whose new owners were greatly disturbed by the manifestations of a ghostly presence. Mr. K., who had recently bought the old estate and lived there with his wife and sixteen-year-old daughter, had sought the help of Dr. Nandor Fodor, Research Officer of the International Institute for Psychical Research, who was also

in London at that time. Dr. Fodor, in turn, desired the cooperation of Dr. Lindsay and of Mrs. Garrett. He was interested in seeking a scientific answer to the problem which, quite naturally, troubled the K. domestic life. They were troubled by the unnatural visitor, and wanted most desperately to have peace restored to their home life.

The fact was that, several weeks afer they had moved to Ash Manor from London, one night Mrs. K. awoke to the sound of groans and cries. At first she thought she had been dreaming, then, as the sounds occurred again, she wondered if Mr. K. might be talking in his sleep. She discussed it with him next morning, and they both concluded that this must be the case. A few nights later, however, even the girl, Patricia, was brought into the unfolding drama, for all three of them very distinctly heard footsteps along the upstairs corridor which was then deserted. Trying to play down their growing concern, they kept the matter to themselves until Christmas Eve, 1936, when Mr. K. went to his room to dress for dinner. He turned on the light and saw a stranger standing by the window. Swiftly, K. flung himself on what he assumed was a burglar, only to find himself on the floor grappling with nothing. Looking around he saw at once that the room was empty and undisturbed. The intruder had vanished leaving no trace.

After this little else happened for some time, except that the footsteps in the upstairs corridor occurred more frequently and more persistently. It was Spring when the intruder stood in Mr. K.'s bedroom once again, still near the window, still partly in the shadow, but still very much of a human figure. Mr. K. did not attempt to grapple with him physically this time, but, instead, called for the help of Dr. Fodor.

The party that drove up to Ash Manor, on July 25th, consisted of Mrs. Garrett, Mr. Kenneth Rouse her secretary, Dr. Elmer Lindsay, and Mrs. Garrett's daughter, Babs, who was then quite young for one with as much self-possession as she displayed in the presence of highly dramatic psychic phenomena. Dr. Fodor was already at the Manor.

"What was Ash Manor like, Mrs. Garrett?" I asked.

"A very attractive place" she answered. "It had the kind of lovely gardens one finds in England—lots of flowers, little boxwood hedges along the paths, roses, roses, roses growing everywhere. The house itself was beautiful—14th century—long, low, now rather like an elegant farmhouse. One could see evidences of four different foundations built upon through the years. I had not been told of what had happened in the house previous to my visit. All I knew, when I arrived, was that there was a ghost—supposedly."

"You mean, Mrs. Garrett, that when you are called on a case of this kind, you are told nothing about it?" I inquired.

"I am told nothing and I want to know nothing. The sub-conscious mind is impressionable, and therefore what one knows can interfere with or influence a quest which is worth nothing unless it is entirely honest and objective All I knew, I repeat, was that a ghostly presence had been troubling the people in this house, and that I would try to evoke that presence in the hope of discovering the cause of its torment."

"Did the place or the people suggest what actually was lying in store for you?" I asked.

"Yes, I had immediate and disturbing clairvoyant feelings about the place. The interior of the house was delightful: airy, warm, rambling, large-beamed. Not the type of house one usually associates with haunting. But I had a definite impression that there were blocked-off areas, sealed doors. . . ."

"What were the K's like?"

"Mr. K. was a young man—45ish I would say, certainly in comfortable circumstances, bright, eager, friendly, fond of a drink, definitely not the type of man given to hallucinations. Mrs. K. was a charming hostess, young, sociable and amusing, and their daughter was a fine-looking and pleasant young girl of sixteen. All three were really attractive and there was no external evidence that they were unhappy—unless one is oversensitive to a bit too much liquor, and a bit too much talk. However, as time wore on, I became aware of an oppressive conviction within myself, that they existed together in a state of constraint and unhappiness."

"Did you talk with the K's about the ghost?" I asked.

"Oh, yes, Mrs. Garrett answered, in fact as we walked about the grounds I frankly told Mr. K. that I couldn't even smell a ghost, and that I was sure he had already put it to rest by himself. He believed that the ghost was still very much in evidence. However, I had the impression that the real medium for the appearance of the ghost could be Mrs. K. I sensed in her enough frustrated psychic power to drive her right to the point of hysteria. I asked if she had ever done any creative work. I was told that she had painted as a young girl. 'She should have kept that up', I told Mr. K, and added, 'there is a suppression of many artistic qualities in her which leads to confusion. If she happened not to be concerned, you and Miss K. would have no difficulty with the ghost!' Mrs. K. was not present at this conversation and both her husband and her daughter agreed with me."

"Do you mean by this, Mrs. Garrett" I asked, "that it is Mrs. K.

who attracted the ghost at Ash Manor?"

"A troublesome or unhappy spirit rarely manifests itself except in a disturbed atmosphere similar to the unhappy environment in which it lived during its lifetime. Very soon it became obvious to me that the K.'s were creating an atmosphere of torment out of their own combined frustrations and their neurotic marriage situation."

"When did you go into trance? in fact, did you go into trance in order to contact the ghost?" I was ignorant of the procedure in such situations, and anxious to learn all I could.

"Yes, I eventually went into trance. But before that, we had dinner all together and while it was pleasant enough the atmosphere was constrained because I had made it clear that I did not want discussion of the phenomena before the seance. Finally, at nine o'clock, we went upstairs to Mr. K.'s bedroom, when the most forceful manifestations had occurred."

"Who went upstairs with you?" I inquired.

"We all did," Mrs. Garrett said, "with the exception of Patricia. The bedroom was a dreary place as compared to the rest of the house. There was a large double bed, a highly polished floor and three rugs. It was comfortable enough but sparsely furnished. I remember looking towards a door that may have been boarded up. I wondered if it had been open once and had given entry to another room. Certainly I had the feeling of a presence there and when I thought of that door it gave me a completely different conception of the topography of the house. Probably, the door had been part of the old construction and it may well have been that the cold I sensed came from there. Not only cold, but a strangely intense fear seemed to be creeping in."

"And did you go into trance as soon as you reached the room?" I asked.

"Yes, we noted that it was 9:15 when I went into trance."

"I suppose, then, that the rest of this experience will have to be told by Dr. Lindsay and Miss Garrett. By the way, Mrs. Garrett, do you remember anything that occurred during a trance when you come out of it?" I said, anxious as I was to increase my understanding of this whole procedure, as well as to hear about Ash Manor.

"No, Mrs. Garrett, replied, no, I remember nothing at all. When I read the notes or hear a recording of what I have said, I am usually the most interested and surprised of all the persons concerned. But you have here two witnesses to the whole of that strange night, daughter Babs and Dr. Lindsay. And the stenographic notes are right here, in this file. Please take it."

I picked up the papers and the first sentence I read from the typewritten report was this: "The trance began with the coming of Uvani, who gave his usual greeting and asked what he could do for us." I stopped right there.

"Who is Uvani?" I inquired. The sudden appearance of this name confused me. But Dr. Lindsay set me right at once.

"Uvani is one of Mrs. Garrett's control personalities. When she goes into trance she is almost at once in contact with his personality, and it is through his help that she is able to bring forth the spirits of others who are in his world.

In order to make this clear to myself I answered: "Might one compare Uvani to the wire in the telephone system, providing the connection between two parties?"

"Yes, roughly speaking, I suppose one might. Those who are in the room with the medium ask questions of the control personality, and the answer comes through in the voice of the medium, of course. It was Miss Garrett who, that night, explained to Uvani what our problem was." I had the file in my hand and Dr. Lindsay pointed to the proper page and bade me read this significant passage from the notes:

Miss Garrett said to Uvani: "This house is disturbed by ghostly visitations. The K.'s feel that the ghost is suffering intensely and they, in turn, are upset. We would like to do what we can to help both them and the ghost."

'There are memories of suffering in this place,' explained Uvani, 'intercepted and held in time. Souls have literally burned to death by fire. This place with its inhabitants . . . has been deliberately set on fire on one occasion. You will find it in the records that part of this building has been destroyed by rebels or opposing factions of a certain liege lord.

'But speaking of one unhappy personality', he went on, 'I can only say this to you—that unless you of the household are unhappy, unless you are in a constraint with each other, unless you are bringing back to him a likeness in memory, he cannot come to worry you . . . When there is a great mental strain, we who suffer the strain become like a mirror of the past, as we can also be a mirror of the future. We can, we of the psychic temperament, and this gentleman is very much so—'

I raised my eyes from the script to ask: "This 'gentleman' Uvani refers to is Mr. K.? Am I correct?"

"You are quite correct" Dr. Lindsay assured me and I continued to read what Uvani had said:

"We call the memory into being and we permit it, as I am going to permit it now to take possession of the sensitive. And then it is for you to dissipate it. I shall permit this chamber of the subconscious to

be filled with the memory of the past . . . When that memory takes possession of this instrument, I Uvani shall be out of possession. There will be no trouble. I promise you that, when this "memory" is dissipated, you will have no further trouble. He does not know that time has passed and that now he haunts the place," Uvani continued, "You must explain this to him. It is indeed possible that he is not at all aware of time as you know it. Your time is not time for him . . . if refusal is given, insist, just as you would insist on waking a sleep walker. The waking up is now in your hands. The unhappy one may not be aware of the fact that time is not as it was in his days and may even mistake you for something of his own past." And then Uvani retired.

"When Uvani retired," said Dr. Lindsay, "right away there was a change in the medium. She had been breathing regularly and speaking quietly and smoothly in her trance, as she almost always does, when Uvani is in control. Now her breathing had quickened suddenly, then she sighed, as if she had gone into a very profound sleep. Presently, we saw her stretch out on her chair, more and more, until her body was entirely straight and almost as rigid as if she had been in catalepsy. Her heels alone were touching the floor, and her head was barely resting on the edge of the back of the chair. Her stiff figure was sustained at these two points of contact; she moaned, as if something were binding her throat. She seemed to be making a terrific effort even to utter these painful sounds."

"This, then, was the ghost, the ghost who haunted Ash Manor, trying to manifest himself through the medium?" I asked.

"Precisely," said Dr. Lindsay, "but something, something very powerful, was interfering and preventing him from saying what he wanted to convey to us. It was a dreadful struggle to watch, as the medium tried vainly to release any sound, more than a moan. Then Miss Garrett made an effort to assist."

"I turned to look at Miss Garrett: "How?" I asked her.

Miss Garrett explained: "Just by talking to him. By way of greeting his presence among us, I said 'Good evening, friend', but he gave no answer, my mother continued to moan, as if it hurt terribly. This effort lasted about fifteen minutes, do you agree, Dr. Lindsay?"

"Yes," he answered, "it is all in the record." We looked at the notes: approximately fifteen minutes of painful efforts at articulation, the record stated.

Then Dr. Lindsay resumed his narrative, "The medium's body had remained stiff, and stretched out, all this time, and motionless, but finally, with the uncertain movements

of one who is only just taking stock of his surroundings, her hand went up and she pointed a finger to her lips. Then putting both hands around her neck, she felt it with her fingers, up and down, up and down. . . .

"As you understand of course ,the medium was now possessed by another personality, the one we knew must be the ghost of Ash Manor. From now on, therefore, I am going to speak of the medium as 'he' and 'him', for everything that happens is actually happening to 'him'. Is that clear to you?"

I nodded and noticed that I was gripping the notes rather tightly.

"As we watched we began to understand that the ghost was trying to make us understand that he had no power to speak. Repeatedly "he" tapped the lips of the medium with "his" fingers using one hand and then both. In the meantime the medium's teeth were tightly clenched and then it came to all of us that he was trying to make us understand that he could not speak because he had no tongue." Dr. Lindsay paused as though the memory of that night sixteen years ago had again overcome him. Then he continued, "Suddenly the ghost beckoned us to come nearer. I bent down to catch his meaning and found my right hand clasped in a terrific grip. I tried to complain that I was being hurt but the hand was held tightly. The others tried to unloosen the grip on my wrist but to no avail."

"Still holding my hand," Dr. Lindsay continued, "the medium fell to her knees and the continued efforts of the ghost to speak through her caused her to look dreadfully strained while the sounds she made were strange and uncanny. Finally, after much pleading with the ghost, the medium's lips relaxed and fell open and the grip on my hand ceased to be painful."

As Dr. Lindsay paused the room was immensely still. Eileen Garrett was listening as intently as if she were hearing this story of her own trance at Ash Manor for the first time. Her daughter seemed to be reliving through the night in Surrey with its overwhelming vividness. There were no questions I wanted to ask. I was adjusting myself to the drama and trying, at the same time, to remain detached and objective.

Dr. Lindsay turned to Miss Garrett and said: "Babs, take it from here. I'll help as you go along."

With her neat English accent, the medium's daughter resumed the story: "'He' remained on 'his' knees for more than fifteen minutes, making pleading gestures. Finally, from his tortured lips broke out one articulate word: *Eleison*. At first we thought it was a name, perhaps Alicia. He said it again: *Eleison*. Then we recalled, from the prayer

book, the Greek plea for mercy: *Kyrie, Eleison,* Lord, have mercy. He was asking for mercy as though he thought we were his persecutors. We talked to him as clearly as we could, we suggested that he move from his knees, sit back in the chair. Finally, we had to lift him up. Once seated he felt along his side, slowly, apparently for the iron case in which, in olden days, the quill and other writing materials were kept. Not finding it, he began to feel his clothes. He appeared to realize the strangeness of his clothes and began angrily plucking at them. I told him not to do it—that they were not his own garments. He seemed to accept this statement and became calm."

"The first word he uttered after *Eleison,* was *Huntington.* Then he said, *Ungrateful.* From the fragments of his many words, it appeared that Huntingdon was his liege lord. We asked: "Was it he who tortured you?" His answer was, *Taken everything.* He asked for his wife: *Prithee, friend, find me her resting place. Thou art friend, find for me my wife.* Then he asked for his son. He repeated that he was waiting for news of his son. There was much confusion at this point, for his mediaeval diction was extremely difficult to follow. He constantly referred to *Buckingham.* It appeared that Huntingdon and Buckingham were the same title-holders. He said, *He offered me ducats and broadacres for my wife, my liege Lord. He, my enemy, left me to rot here without my son. I wait for news from my son.*

"Just as we had great difficulty in understanding him, so the ghost had difficulty in following our English and Dr. Lindsay's American. From time to time a blank, lost and anguished look came over his face. That face was now extraordinary. It had become the face of a tortured man, with sunken cheeks, half-open mouth, half-closed eyes. It was almost impossible for me to realize that the real body and face were those of my mother, the medium. I asked Mr. Kelly to come near and look, for I thought he might recognize the face of the man in his bedroom. I was not mistaken. He said: "It is the exact image", and turned away. I beckoned to Mrs. K. She moaned, 'my God', covered her face with her hands and turned away sobbing.

"From what the ghost was now saying we could only gather that England was at war and that his son was deeply involved. We asked him to tell us who he really was. He said, *"Charles Edward,* and then, *My father, liege Lord of Hanley."* Then, *My lands in Huntingdon and Buckingham you are familiar with. My son, John Edward Charles, fights now for my ungrateful King.* I asked him which King, could he tell us his name. There was a long silence, then, *"I mention*

not his unworthy dealing with me and my own. Henley he takes from me and leaves me alone and thus...

"Then he uttered the word, *quill.* Apparently he realized that we had difficulty in following his words. I gave him my note book. Holding a pencil in a strange upright position, he wrote in shaky and curious letters, HENLEY. Then on another sheet he wrote in what appears to be medieval script, EDWARD CHARLES, followed on a third sheet, by LORD HUNTINGDON. Then he explained: *Buckingham not my name but friend of childhood. Dorothy my wife. He forced her eyes, maugre her father lies buried in Esse.* Esse, we found later, was the medieval name given to the village of Ash. Then he repeated *Buried in yonder grave* and continued, *He did to me this. But this Royal bastard forgets all and takes all. May his soul burn for ever in that hell from which there can be no escape for him.*

From his manner we knew that vengeance was in his soul. He repeated over and over again and again his only wish was to wreak vengeance on Buckingham. *You being friend, you proved yourself a brother, do not leave me, but help me to attain my vengeance.* His face became more frightful to see as he spoke of vengeance. He was consumed only with desire for vengeance. To break the trend of his thoughts I asked him if he would like to see his wife. He said he did not want to, because his wife would not recognize him. But he badly wanted news of his wife and son. I tried to tell him that he was no longer alive in this world where he thought he was. Centuries have passed, I told him and you are what people call dead. But in reality you are really alive, in another dimension and you can be happy and meet your son and wife if you will give up all thought of vengeance. 'Leave that to God', I said, 'and pray that they who did you so much wrong should be forgiven.' Angrily, he answered: *You prate to me of God. I want my vengeance. For this alone I wait . . .*

"Dr. Lindsay then said, to him 'We prate to you of God. We also prated to you that you have your tongue and that your whole body is well. Therefore, why don't you permit us to prove to you that we are right regarding God as well.' His answer was, *Well spoken, Sir.* Dr. Lindsay added, 'Which do you prefer, your vengeance, or to see your wife and son?' He stammered, as if he were trying to get out of the choice imposed upon him.

"Finally, with an enormous effort, he said, *It is for them. I shall ask for myself nothing.* Again we asked him his choice, and he said, again, *For them, yes.* Almost immediately his voice became pleading and, grasping hands he said: *Hold me. I cannot stay. I am slip-*

ping. Don't leave me. Don't leave me.

"As he said these words the grip on my hand suddenly relented and the ghost was gone. I looked steadily at my mother. She fell back in her chair, relaxed at last. I still kept whispering to the ghost about his wife and son, but now all was still in the room. The moment he gave up his vengeance, he was seemingly lifted out of his distress and slipped away from our presence.

Several minutes elapsed before anyone spoke. It was Mrs. Garrett who broke the silence. She remarked: "We left Ash Manor almost at once. It was shortly after midnight when we drove away from the house and into the cool English countryside. I think the K.'s were quite shaken by it all." she commented.

"Did you see them again?" I asked and Mrs. Garrett answered: "Yes, indeed. They came to London the next day and joined us for a discussion of the events of the night before. It was teatime and when we parted Mrs. K. decided to spend the night in London. Mr. K. returned to Ash Manor alone. Later, it was shortly after eleven o'clock at night, I was awakened from a sound sleep by a wild and frightened telephone call from Mr. K. saying: 'He's here, he's here. Please come up. The ghost has returned, I have seen him at the top of the stairs, he beckoned to me'. I calmed him down as best I could over the telephone and told him I could not go up there that night. The next thing that happened concerns Dr. Lindsay and is extremely significant."

I turned to the doctor who was looking through his own notebook. He closed it, keeping a finger in it to mark the page, and told me how, on the following day, which was July 28th, he had gone, in the morning, to the British College of Psychic Science for a routine seance with Ruth Vaughan, the well-known medium who worked there. Her control personality had not been involved in the Ash Manor case, but as soon as Miss Vaughan was in trance and her control was present, Dr. Lindsay, by way of making conversation, had said: "We had an interesting time last night", to which the control replied: "Yes, and you got more than you bargained for, didn't you?" Then the control proceeded to tell Dr. Lindsay something about the ghost at Ash Manor. He described how this man had been dragged to Ash Manor at the end of a rope in an unconscious state, and when he had gained consciousness he raised such a clamour that they slit his tongue. He was hidden away first, then imprisoned until his death. The control then advised Dr. Lindsay not to bring the ghost back at Ash Manor any more to unhappy memories but to contact him from some

other place. Once they had convinced the ghost that his suffering was all in the past and that he was alive in this world no longer, they should have another meeting at Ash Manor, only for the purpose of purifying the place by prayer.

Dr. Lindsay went on to relate how, while Miss Vaughan was still in her trance, her control withdrew and, to Dr. Lindsay's amazement, the ghost of Ash Manor took his place. He was not as violent as he had been before, although he made the same gestures of supplication and kept calling attention to his mouth. He spoke in broken whispers and reproached Dr. Lindsay for not having been at Ash Manor when he had returned the night after the seance. Dr. Lindsay then promised the ghost that he would be in the presence of his friends very soon and that everything would then be fully explained to him. The visitation of the ghost was brief, but he did manage to say that he had found his son, who had been killed in the wars, but had not yet found his wife.

That same afternoon, Mr. Lindsay went on to say, in her apartment in London Mrs. Garrett went into a trance at 2:15 and as soon as her control, Uvani, came, he was asked by Dr. Nandor Fodor what his views were on the situation at Ash Manor and whether what had been accomplished had been useful and what still remained to be done.

Dr. Lindsay had not been present at the final seance and so he asked Miss Garrett who, as usual, had taken the notes, to relate what had happened. Once again, the medium's daughter supplemented her notes with her memory of the scene and I sat on the edge of my chair, forgetting that this was New York in 1952, as I lived through the second phase of the liberation of the ghost of Lord Henley from his tragic ties wih his earthly life.

I was told how, the day after the visit to Ash Manor, every reference to persons and places made by the ghost had been checked against historical sources. It was found that the Royal Bastard to whom the ghost referred, was Edward VI, son of Heny VIII and Jane Seymour, and that the house, now known as Ash Manor, had, at one time, been royal property where political prisoners were chained and left to die forgotten.

It was with ever increasing interest that I listened to the account of Mrs. Garret's seance with Uvani, in which he had given his views of the dramatic affair. The first statement made by Uvani was that the hosts at Ash Manor had not given their full cooperation to those whose help they had sought. Said Uvani: "They have used this poor, unhappy one over a period of months to embarrass each other. Take away from your hosts this horror and you have taken away

from them something which began as a game and an excitement but grew into a menace."

Miss Garrett added that much later Mr. K. had admitted that, using his own power as a medium, he had contacted the ghost, and had previously brought in other sensitives to perform what he called an exorcism. This, Uvani emphasized, if not done with the highest and most prayerful motives, could only continue to create the atmosphere of distress from which the ghost could find no liberation.

Miss Garrett continued that when asked if anything had been done to help the ghost in the seance, Uvani answered: "Well, my friend, together we shook somebody out of a deep, deep sleep, or shall we say, out of a deep nightmare . . . Like anyone shaken out of a nightmare, the memory of it is still with him. The memory lingers. The thing that we have done is to permit him to recognize that this was a nightmare he clung to, and not a reality. Now, in the name of all that is holy and peaceful . . . all that he desires is to know 'How do I get away from this—by what steps do I escape myself that I may not dream again!' Your host, the K.'s, have not gone into the haunted room and said, 'Let there be peace and rest for his soul.' On the contrary, after you left, they say among themselves, 'I would not mind betting that we can call him back again'. So the unhappy one comes back. He did not yet give up his vengeance. He is debating within himself whether your words are correct. He lived until he was withered and broken and men had even forgotten why they tortured him. He lived in a dream with a son who was slain on the battlefields of Rouen. His mental sufferings were horrible. If you have lived chained to one thought, the world may go by and you . . . can become unaware of the passing of the years. He allowed everything but vengeance to slip away from him. He had no news of his son, no news of his wife . . . and he lived for the day of getting even."

"Dr. Fodor then asked: 'Was Dorothy, his wife, seduced and killed?' and Uvani replied: 'He was sent, I think, to Scotland and also to France. It would seem that Buckingham promised that his son and household would be under his especial care. It is quite obvious that his father, Sir Robert, later Lord Henley, had also suffered at the hands of the rebel factions. I think you will find that the Lords of Buckingham later took the lands of Huntingdon, so you find them joined under one scroll. His latent sympathies were not with England, you know, but with Scotland and France. Now, if this unhappy one were to come back and speak with you again, it would help him enormously. I think if you asked him to leave that prison domain, which is

not his, you would find, with patience in a little while, that you would be speaking to a very reasonable gentleman, instead of a very unhappy one. Of his son he has been able to find word. He was killed in the battle of Rouen. Of his wife he has yet no word. Remember that he thinks of himself as starved, unkempt, unclean, uncouth, an unrecognizable being. He, therefore, cannot b e l i e v e that a woman so beautiful as she was could see in him the once gallant young man she knew and loved. Remember he was seized at the age of 34 and did not die until he was approaching 66 or 68. This man's life was lived in misery. So much so that men who kept him in prison had forgotten what his crime was. He was left in a place that was finally disused."

Uvani then left the medium, and immediately he was replaced by the ghost, whose first words were: "I remember".

Dr. Lindsay said: "Read this part of the seance from the stenographic record. It is hard to repeat it in spoken words. Read it.' And they were all silent, while I, silently, read this:

"The ghost said, *'I remember'.*"

"Fine," replied Dr. Lindsay, "We have been seeking you out. We realize that you need help."

"He calls me, my friend. He will call me. He who has my captivity. You say 'Go hence'. He say 'Nay'. He say 'This is your house'.

"That is not true."

"I know not but he is alike all others. He calls me back to live with him. I have given my lord so much of myself there is no other domain for me."

"You are bound by no ties to this man. He has no power of coercion over you. How do we come to you?"

"You promised me speech. I find my son. I ask you, good sirs, have speech with me. You went away."

"We do not live in that house. We went to seek you there. That house is not ours. We came to speak to you there, now we have come to another house."

"In my domain?"

"Your domain is freedom. You are free. Your domain is the whole world. The proof is that in another strange place we have come to you. Can you imagine where you are?"

"No, sirs, no. I have trusted . . . I speak . . . it is all well? I seek, I beseech you, play not with one who is sick unto death. Am I in truth, no longer in this life?"

"That is true."

"Is it the truth that I am not to be kicked again in this life to insensibility."

"It is true, you are free."

"It is also true, and this I beg you, that I do not have to remain waiting and waiting there?"

"It is the truth. You are not there now."

"Perforce it is that I would have more words with you. Give me . . . give me strength to speak more, that I may be sure I am not again deceived."

"We shall give you that chance with pleasure."

"You give me my speech. You give me a clean body. Yet, I feel afraid to use it. But I have been dead these many years."

"Yes."

"And yet imprisoned."

"Because you did not know or realize . . ."

"But there are others imprisoned."

"We want to help them all."

"List to me well, my good sirs, List to me well. I have prayed by the cross, allegiance to my Lord, kissed that sword, to do him service. Men of my faith have taken my all. How then speak to me of life? What of my Lord. Does He then permit that those who call His holy name shall torture one in His name."

"They are met with their punishment."

"How then, if I have served my God, can I believe again. I have prayed to Him. What have I done that He has forgotten?"

"He has not forgotten you."

"What then have I done?"

"You are in a different world now."

"You are of my colour, if not of my blood. You tell me and I believe."

"Can you tell me of the year of your captivity? Of your birth?"

"A.D. Of my marriage it is clear. It was in His name and on His day of Nativity, 1536."

"Do you know the year today? 1936. Four hundred years. Four centuries."

"Centuries . . ."

"Your England is different from the one you have known. We still have wars . . ."

"Ah, but if you have war still, how do you know that I am not still a hostage of a madman's mind?"

"You must have died 360 years ago, You lived in a nightmare."

"In the dark . . . You come to see me . . . you come not to torture, not to lie. It is not accident . . . It is truth. You will tell me I will not suffer again. Why would you come to me?"

"This woman has gifts to make you speak."

"What of the others? It is because I am a man of title that you release me? Were I the gaoler who lives in eternal fear of my escaping—for he is there—then what will you do for him? His life depends that he keep me in servitude."

"He cannot keep you any more in servitude."

"Tell him that. You did not in truth see him? If I am visible, then the others too are visible."

"They could go when you go. Your gaoler too is a free man."

"But he is burned, my lords, but his bones lay with me many days and nights, but his spirit held me captive. Have mercy, pity, tolerance for me. I lived alone with his rotting body whilst his spirit moved not from me. I have obeyed the voice that lives in mine own mind. He is no more? You cannot ask me to return? You do not want of me anything?"

"Only your happiness."

"There is no affliction to come out of this. I am alive. I know not."

"You are in another world."

"Then I may not have life with you . . . my house . . . my wife . . . my Lord . . . my sister . . . all whom I love, they are even as I allowed live. All this in my belief is wrong. I do not live by sword now, nor die by my sword. And I have imprisoned me and others. Then I may go in peace."

"You may go and find your friends in a happier world."

"Then ask him in solemn counsel not to ask that I return. Let all the misery and hatred pass with me, and if these bones of one who believed his duty was to hold me fast, even after he had died, should be found close to mine, again it is not necessary that they should be laid to rest whilst someone says 'In the name of his Lord'. Rather it matters not. He may go. There is naught that can hold us. Not again. Not again. Counsel them that would make speech to hold me not here to this that has been my eternal agony. Counsel that they shall not speak and that I shall have a long sweet sleep. Bear in mind, my lords, that I am grateful that without promise of reward, you have had mercy and pity to release one who could not release himself. But truly now I know that I have been as dead and only that that I have achieved in goodness and thought matters. I have been tied to my faith as I have been tied to death. I depart and take with me the aspect of a greater peace. I have not in parting left mark or hurt? I offer not my service, but I take your service."

It was all very still around me when I closed the book. The ghost of Charles Edward Henley had gone to rest.

But we, in that room, were living people, and living in a modern world, always asking questions and wanting more answers, and I asked: "Mrs. Garrett, did you ever return to Ash Manor?"

"Yes, some of us did. Sometime between July 28th and September 4th, Dr. Fodor realized that he had not kept his promise to the ghost that he would bid Mr. K. to stop calling him back. Dr. Fodor tele-

phoned to Mr. K. to say he was sending him the notes of the last seance and would he be good enough to give his opinion. Mr. K. called him back later and admitted it was all true. He had been calling the ghost back, but then it had become to much for him. Dr. Fodor asked if the ghost had come back. Mr. K. said the butler had seen a ghost and quit, taking all the other servants with him. Then the K.'s also left themselves. Mrs. K. and Patricia had gone to Bournemouth, Mr. K. was at his club in London. The house was closed up."

"And was that the end of it?"

"No," Mrs. Garrett explained. "Mr. K. gave permission to Dr. Fodor to go down to Ash Manor one night. On the night of September 4th, a wet, black night, we went out there in two cars. There were Dr. and Mrs. Fodor, Dr. Fodor's secretary, his assistant in photography, my secretary, my daughter and myself. We arrived at about 11:15 and by midnight we were all gathered in the bedroom. All the doors and windows were locked and curtains drawn and no one else was in the house. Cameras were trained on the doors which were open. From midnight until 2 A.M. there was great tension, and cold draughts around our legs. I did not go into a trance, but at one point I saw a terrible face leering around the staircase. It lasted a moment. It was a terrible evil face, but it did not belong to Henley, the ghost we were waiting for. At 2 A.M. we left the haunted room to drink coffee we had brought with us from London, then we returned to the bedroom and stayed until 4 A.M. Nothing happened. Finally, while the others were getting our things together, Dr. Fodor and I returned to the bedroom. We stood there a few minutes in silence. Then we offered a few words in prayer that peace and understanding might come within this house. It was still very dark and cold all around us when the cars sneaked out of the grounds of Ash Manor heading for London. Our bodies were uncomfortable, but our hearts were glad, because Lord Henley was no longer a prisoner. Of this, we now felt sure."

This is the first case from the files of Eileen J. Garrett. Others will appear in subsequent issues of TOMORROW.

Macbeth: . . . You secret, black, and midnight hags, What is't you do?
The Witches: A deed without a name.

THE LANGUAGE OF WITCHCRAFT AND MAGIC

A Study in Occult Semantics

by ERIC PARTRIDGE

EVER since the beginning of recorded history, and, doubtless for thousands of years before that, magic and witchcraft and diabolism have existed as a dark, seemingly imperishable thread — an ugly streak—in and against the brighter stuff of an undeniable progress toward civilization. We know of the Witch of Endor but, far more anciently, Egypt, the Mesopotamian basin and China had had their magic. We know of the witches of Salem; but between Endor and Salem lay some 1700 years and as many dark pages. After Salem, witchcraft apparently decreased, but evil possession continued to reach its apex in the maniacal possession of a Hitler; and yes there a man so rash, a woman so foolish, as to say, or at any rate to believe, that Satanism or magic or even witchcraft has disappeared?

Magic in general, witchcraft in particular, and diabolism: these form the three main branches of a vast subject; and although magic, witchcraft, diabolism do not, in themselves, concern me here, yet they afford a very convenient division of a few of the more important terms:

I: *magic, magical, magician, enchanting, black magic* and *white magic; enchantment, enchanter and enchantress; sorcery — sorcerous — sorcerer* and *sorceress.* (The generally accepted names for the four types of magical practice are: *Sympathetic magic; divination; thaumaturgy; incantation.* To these terms, we should, for completeness, add: *divinery, thaumaturgic* and *thaumaturge, incantory,* and that particular kind of *divination* which

we call *necromancy,* and *necromancer.*)

II. *Witchcraft* and *wizardry, witching, bewitching,.. wizardly witch* and *wizard; sabbath* or *sabbat; Walpurgisnacht; coven; cast a spell.*

III. *Possession; demon and familiar;* the *Devil* or *Satan; diabolical, Satanic, diabolism, diablerie, Satanism; black Mass; Mephistopheles* and *pact with the Devil.*

ANCIENT Persia and Media had a priestly caste, the *Magi,* who enjoined that the deities of evil must, no less than the deities of good, be worshipped. These Median Magos as the Greeks called them, were the very masters of knowledge. Therefore, in a primitive society, they interpreted dreams and practiced necromancy: hence *magos,* a sorcerer, a magician: hence *magikos,* transliterated into Latin as *magicus;* hence the old French adjective *magique*: hence the English adjective *magic* (often elaborated into magical). Greeks spoke of *magike* tekhne, magic art, and soon shortened it to *magike,* which became *Latin magice,* which naturally became the French noun *magique,* which duly became the English noun *magic.* The Latin for a sorcerer was *magicus,* which French converted into *magicien,* which English adapted as magician. To medieval ecclesiastics, *magic* was, on the one hand, natural or *white* and therefore comparatively innocuous (indeed, modern science owes much to it) and, on the other hand, unnatural (sorcery and witchcraft) or *black* and therefore dangerous, evil, forbidden.

Sorcery, the use of such power as can be gained either by controlling evil spirits or, at the least, by enlisting their assistance, derives from Middle English *sorcerie,* adopted from Old French, which had formed it from *sorcier* (whence, by the way, the English *sorcerer*), a sorcerer, from a probable Low Latin *sortiarius,* itself from Latin *sors* (genitive sortis), a decision by lot, the lot appointed for each of us, hence fate. And, on the stem *sorcer—,* English built the adjective *sorcerous.*

Formerly, the employment of magic, or of sorcery was called *enchantment;* nor has this sense of the word entirely disappeared. To subject someone to magic was to *enchant* him; the person doing this was the *enchanter* or, maybe, the *enchantress;* an *enchanting* person could be very dangerous. (She still is.) The effective base of all these words rests upon the Old French *enchanter,* from Latin *incantare.* With the latter we shall meet again at *incantation.*

Of the already mentioned four types of magical practice, *sympathetic magic* is so named because like is supposed, not only to *affect,* but even to *effect* like; certain

results, therefore can be obtained by mimicry or by the inclusion of names in a spell. Compare the *sympathetic powder* of the medieval alchemists: a powder so efficacious that it healed a wounded man by merely being applied to the blood flowing from the wound or even to the sword that inflicted it.

Divination — adjective divinational; archaic verb, to *divine;* agent *diviner* or *divineress* — consists, in this context, of the discovery of hidden knowledge, especially of the future, and the word comes from medieval Latin *divinatio* (classical Latin *diuinatio*), oblique stem *divinatio;* divinatio was formed from *divinus* (classical diuinus), itself from *deus,* a god, *deus* basically means "he who illuminates, (hence) reveals" and is akin to *dies,* the luminous part of a day, hence a day.

Thaumaturgy, literally *"wonder-working",* includes legerdemain and jugglery and the trickery exercised by or through evil spirits; it tends to imply magic of a dubious kind. The word derives from Greek *thaumatourgia*: compare *thaumatourgos,* wonder-working or -worker, a compound of *thaumat,* oblique stem of *thauma,* a wonder, a miracle + —o—, connective element + *ergos,* working or worker (*ergon,* work). The agent is a *thaumaturge,* from Medieval Latin *thaumaturgus,* from Greek *thaumatourgos;* the adjective is *thaumaturgic.*

Necromancy is divination effected by communication with the dead: the Greek *nekromanteia* joins *nekro,* combining form of *nekros,* a corpse, to manteia, prophecy, divination, from *mantis,* a diviner or seer. The Greek term passed through Latin *necromantia* on its way to English. Middle English *nigromancie,* like Old French *nigromance,* reflects the influence of folk-etymology, there being a confusion with Latin *niger,* black; that confusion accounts for an old synonym: *the black art.*

Incantation refers to the ritualistic aspect of magic—the recital of formulas and spells. The word comes through French from Late Latin *incantatis,* oblique stem *incantation,* from *incantare,* to recite a spell over someone; *incantare* is a compound of *in,* into, directed at, and *cantare,* to chant, to sing; the rare Latin agent *incantator* (hence the adjective *incantatory*) has been superceded by the French-dressed *enchanter.*

We now reach witchcraft and the less usual wizardry. The agent *wizard,* immediate origin of adjective *wizardly* and of *wizardry* derives from Middle English *wysards*: *wys,* wise, and *-ard,* a suffix denoting a person—often an unfavourable suffix, as in *coward* and *bastard. Witchcraft* simply means the *craft* (Old English *craeft,* skill or cunning) of a witch, originally a

man or a woman practicing magic, divination, necromancy and so forth, but finally and throughout modern English, applied to a woman practitioner. *Witch* derives from Middle English *wiccbe,* which thus merges Old English *wicce,* a female, and *wicca,* a male witch. From the noun comes the verb "to *witch*", with adjective *witching* or, in a strengthened form, *bewitching,* now rarely applied in their original, strong senses. *Witchery,* originally the practice of witchcraft, now connotes the charm, indeed the fascination, exercised by some women over some men. With the decline of *witching, bewitching, witchery,* compare that of *wizard* used as an adjective.

An assembly of witches is a *coven,* the usual form, or *covin,* sometimes spelt *covine*: from Old French *covin* or *covine,* a variation of *covent,* a gathering, literally a coming-together: *covent,* like English *convent,* descends from Latin *conventus,* an assembly, a meeting, a coming-together; the medieval Latin *conventus* means also a convent, a residence for those who, in religion, have come together. Like "to *convene*", *convent* and *covent,* hence *coven* and *covin,* derive from Latin *convenire,* to meet together, to gather, to assemble: *con-* or *co-*, with, together + *venire* (classical Latin uenire), to come.

A midnight assembly of witches and sorcerers, but also of demons, meeting to celebrate their orgies, is called a *sabbath* or, as in French, a *sabbat.* English sabbath comes from Middle English *sabath,* earlier *sabat* which derives from Latin *sabbatum,* a transliteration of Greek *sabbaton,* an adaptation of Hebrew *shabbath,* day of rest, itself from *shabath,* to rest: from rest to holiday to festivity to orgiastic festivity form an easy transitional chain of sense, a chain exemplifying a world-old, world-wide, never-ceasing process of thought and language. One particular witches' sabbath has become famous: that which according to German folklore, was held on the Brocken, one of the Harz mountains, on the eve of the feast-day of St. Walburga or Walpurgis: *Walpurgisnacht* (German *Nacht,* night) or, in its anglicized form, *Walpurgis Night.*

Like the magicians and sorcerers the witches and wizards were skilled in the casting of spells. To *cast a spell* is to chant or recite a magic formula or word over someone, in order to dominate or control or incapacitate him; the victim of such *spell-binding* became *spell-bound. Spell* has derived, unchanged, from Old English, is akin to other words in Old Teutonic languages, and occurs also in *gospel,* Old English *god-spell,* good news, *spell* being originally nothing more sinister than a "spoken word".

LINKING magic, sorcery, witchcraft to an even more poten

far-reaching and dangerous power is *possession*. Possession by an evil spirit; above all, possession either by one of the Devil's emissaries or by the Devil himself. *Possession*, like *the possessed*, comes, for all practical purposes, from Latin *possidere*, to possess, be in possession of, a fusion of *potis*, able, capable, and *sedere*, to sit: to sit in power: hence, to sit in power over. A person *possessed* is one who is dominated by an external power or an extraneous personality, especially a demon. A *demon* may be either master or servant; as in the latter, acting maleficently, he is sometimes called a *familiar*, short for familiar spirit, which, in the beneficent sense, is an attendant and protective spirit, like the Greek *daimon*. Now daimon, strictly any divinity, became Latin *daemon*, which soon acquired the sense "a spirit", especially "an evil spirit"; and *daemon* became the French *démon* and, perhaps through French, the English *demon*, originally a divinity or deity regarded less as a person than as a supernatural power, but soon an evil spirit, a devil; the adjective *demoniac* denotes either "devilish' or "possessed by a devil".

The most perilous, powerful and pervasive of all demons or devils is *the Devil*, known also by a score of other names (for instance, the *Adversary*: mankind's greatest foe) but by none more impressive than *Satan*.

Devil, which sounds so very English, descends from Old English *deofol* or *deoful;* it has, therefore, been English a very long time. *Deoful*, however, comes from Late Latin *diabolus*. That may seem a very far cry; yet compare *debble* or *debbil*, dialectal and Negro versions of *devil*. *Diabolus* merely transliterates the Greek *diabolos*, a devil, (originally) a slanderer, from *diaballein*, to slander, originally to throw (*ballein*) across (*dia*). The adjective is *diabolic* from Greek *diabolikos;* the practices, the machinations, the wiles of a devil, notably of *the* devil, constitute *diabolism* formed from *diabol-* and the -ism of "the isms". Diabolism is occasionally known by its French name, *Diablerie* — a word consisting of *diable*, a devil, and the *-erie* we find in *Jacquerie* and in English mystery; *-erie* or *ery*, ultimately from Greek, connotes "activity in" or "professional work at".

Diabolism, however, usually goes by the name of *Satanism*, which, like *Satanic*, comes direct from *Satan*. This Satan has been adopted from late Latin, the Latin of the early Christian Church, which adopted it from Greek, which adopted—rather, adapted it — from Hebrew. In Hebrew, the word designates an adversary. *Satan* is much to be preferred to such poetic euphemisms as *the Prince of Darkness* and to such

hieratic pomposities as *the Archfiend*.

The power and the dignity of Satan have overcome the *louche* pettiness of that supremely crude travesty, the *black Mass,* have overcome the fantasy of many a *pact with the Devil;* have overcome the ridicule brought upon him by such clumsy associates as Beelzebub and by such theatrical imitators as Mephistopheles. After an eclipse lasting throughout most of the 18th and 19th Centuries, Satan has returned to European literature; by (say) 1900, he had been laughed out of existence. He remained "an exploded myth" until the war of 1914-1918, when people began to doubt their doubts. The war of 1939-1945 virtually reinstated him. Two such world-scarring, soul-blasting wars are perhaps attributable only to on of two forces: either to Satan or t an incredible stupidity in mankind or, of course, to that stupidity em ployed by Satan as an invincibl weapon. The Catholic Church has I'm told, never ceased to warn it members against the formidable pa tience and the well-nigh infiinite re sourcefulness of Satan the Grea Adversary. It is, therefore, natura that it should be the Catholic novel ists of France (for instance, Mau riac) and Britain (Graham Green who have put Satan back, not on pedestal, but where he can be see and watched. For, as that macabr poseur but true poet, Baudelair said:

The Devil's best trick is to pe suade us that he does not exist.

THE HYPNOTIZED BANK ROBBER

LAST SUMMER, in Copenhagen, Denmark, a bank robbery was committed, during which two employees were shot dead. The suspect, Pelle Hardrup, upon his arrest, immediately confessed and swore that he had carried out the crime single-handed. However, the behaviour of Hardrup puzzled the authorities in one respect: he seemed to lose his memory and speech whenever the question of the preparation of the crime arose; at these points he gave the impression of someone sleeping with his eyes wide open.

A few months ago, Hardrup suddenly "woke up" and declared that all this time he has been under the hypnotic influence of a man named Nilsen, whom he befriended in

An unusual case of prediction, authentically reported in the words of a Belgian army Captain who experienced it.

THE PEACE AND THE PENDULUM

THE annals of psychic research contain numerous cases of precognition or prediction, some of which are very difficult to "explain away". Usually they have to do with a personal event in the life of an individual: predictions of public events are much rarer. All the more interesting, then, is the following, clearly authentic, case reported* by a Belgian army captain:

"It was the 11th day of February 1941; since June 1940 we had been stagnating behind the barbed wire of a P.O.W. camp in Bavaria. That particular day my comrades presented me with a rutabaga in honor of my birthday. As a return gesture, it was proposed that I tell them the date of the end of the war. I protested, in vain, that this was a silly idea. Nothing could dissuade them, I had to carry out the assignment. I began

* In *Revue Internationale de Radiesthesie*, 2e trimestre, 1947, p. 15.

a labor camp. Nilsen, who had already been arrested on general suspicion and released for lack of evidence, has now been rearrested. One interesting fact is that Nilsen has been sending Hardrup food-packages and letters during the latter's confinement and that Hardrup "woke up" immediately after these communications were stopped by the authorities; this leads to the conclusion that Nilsen may have continued his influence on Hardrup by written suggestions. As we go to press, the result of the trial is not yet known. This striking case of a crime committed under the influence of hypnosis supplements the list of several such cases described by Franz Polgar in an article in *Tomorrow* of August, 1951.

by thinking over what method I would use. I drew a little sketch, and my friend Lemaire, an architect in civilian life, offered to make a neat copy on cardboard, using India ink. One hour later I had my work-instrument. It was a drawng of several concentric circles. The band formed by the two outer circles was divided into 31 numbered compartments, corresponding to the days of the month. The next band contained the twelve months of the year. Finally, a band of the smallest circumference contained eight compartments for the years 1940 to 1947.

I started a pendulum swinging in a circle above the center of this dial. After a few seconds, the circular movement gave way to an oscillatory movement along the axis formed by the years 1941 and 1945. Of these two dates, which was the right one? When placed above 1941, the pendulum remained stationary. Above 1945, it circled vigorously.

I announced: *'Messieurs,* the war will end in 1945'.

I then sought the month by the same procedure; the oscillation indicated May-November. Then May was selected as above.

Finally, as for the exact day, the choice was between the 8th and the 24th. The 8th was the day chosen at last.

I said: *'The war will end on May 8th.* 1945.' Everybody yelled that I was crazy. But one wise fellow, Commandant Mommens, declared: 'I'm taking it down in writing to check on it later'.

Between February 11th, 1941 and May 1945, I performed this experiment several times over and especally whenever some important military or diplomatic event seemed likely to modify the prediction: but the pendulum never varied in its result.

The 7th of May 1945 arrived. By that time we had been liberated by the Red Army. We heard over the radio: 'Germany has capitulated'. A few minutes later my comrades rushed into my room to congratulate me and tell me 'My dear friend, you were off by only one day. To that extent. . . . Bravo!'

But the next day, on May 8th, the radio announced that the official date chosen for the end of hostilities was May 8th. The victory of the pendulum was total."

This ends the remarkable story of Captain Charlotteaux. The case is discussed, in a recent issue of the French *Revue Métapsychique,* by Dr. Brotteaux. What is the explanation of the Belgian officer's story?

1. *HOAX*: There can be no question of fraud since there was published a photostatic copy of Captain Charlotteaux's statement on *word of honor* by twenty-seven witnesses, all Army officers of various grades.

2. *REASONING*: Also discounted; in 1941 there was no possible indication that the war would be long or short, or of any foreseeable duration.

3. *CHANCE*: According to the law of probability Captain Charlotteaux had one chance in 2,520 to hit the right date (accepting the outside limits he himself adopted: 1941 and 1947). This, needless to say, makes any explanation by chance alone extremely unlikely.

CONJER IN GEORGIA

Conjer is a form of magical superstition that remains an integral part of our Southern folk-lore and legend. We present here a brief directory of some of its practices and beliefs.

A person conjered by a Negro, with a blue and a black eye, will surely die.

To produce blindness by conjer, take a toad-frog and dry it, then powder it up, mix with salt, and sprinkle in the hat of the person to be conjered, or on the head, if possible; when the head sweats and the sweat runs down the face, blindness takes place.

If you go through a place that is haunted, to keep from seeing the haunts and from their harming you, take off your hat and throw it behind you, then turn around to the right and take up your hat and walk fast by the place, so as not to aggravate the haunts to follow.

Spirits can take any shape—men, cows, cats, dogs—but, always black.

To see spirits, take a rain-crow's egg, beat it in water and wash your face in it.

To put a root with a conjer spell on it on the ground and let a person walk over it will hurt him.

If a man dies and leaves money buried, so that nobody knows where it is, his spirit will come back, and the color of the spirit will be red.

To carry about the person a bone made from the skeleton of a human being is proof against conjer, but the bone must be gotten out of a grave by the person.

When a conjered article is touched by a human hand, the conjer is removed from the article and passed on to the person who touches it.

To prevent a hunting dog from "running spirits", take a glass button and tie it around his neck.

To stop a dog from hunting, rub an onion over his nose, and he will not trail anything.

To keep witches from riding, make an X on a Bible and put it under your pillow.

Fishbone is good for conjer when swelling has occurred.

To keep from being conjered, wear a piece of money in either shoe or both. If you eat where anyone is who you fear may conjer you, keep a piece of silver in your mouth while eating and drinking.

Red pepper in your shoe will also prevent conjer.

To conjer by means of a hat, take a toad-frog, dry and powder, and put the powder in the hat, or the dried toad may be put over the door or under the steps. Toads, frogs, lizard, etc., must be all gotten at night on the waste of the moon as they will insure a wasting away of the body.

One can be conjered by shaking hands with anyone if he has rubbed his hands with graveyard dirt.

To sprinkle graveyard dirt about the yard, about a house, makes one sleepy, sluggish, naturally waste away and perish until he dies.

Sources include:
THE JOURNAL OF AMERICAN FOLK-LORE

From Earliest times Men have hungered after Immortality as they have hungered after Bread. Today, for the first time, Science is providing

EVIDENCE for SURVIVAL

by ALSON J. SMITH

EVER since Job asked, "If a man die, shall he live again?" theologians and philosophers have assured us the answer is . . . Yes. Today, more than ever, we need this assurance, for, as Aldous Huxley has remarked: "It is only by concentrating on eternity that we keep from making diabolical foolishness of all we do." And today, we are getting that assurance—not only from theology and philosophy, from which we expect it, but science, from which, because of its historical predilection for materialism, we have come not to expect it.

Three separate branches of modern science are giving us indisputable evidence of the survival of the human psyche, or soul, beyond death: psychical research (which is a science in that it adheres to scientific method); parapsychology (the newest of the sciences); and the natural sciences themselves.

Psychic science, as practiced by the London and American Societies for Psychical Research and associated groups of unimpeachable reputation, offers four categories of strong evidence:

1. *Trance Mediumship*: Much of the material in this area is trash, nonsense, or worse. A certain percentage of it, however, is not only *not*

nonsense but has stood every test that impartial and often hostile scientific critics could apply to it. The mediumships of Mrs. Leonore Piper, Mrs. Eileen Garrett, Mrs. Osborne Leonard, Mrs. Minnie Soule, and (earlier) D. D. Home have provided evidence sufficient to convince such pragmatists as Professor William James and Dr. William McDougall of the truth of 'survival'. Mrs. Garrett's revelation of the R-101 disaster in France in 1930 and Mrs. Piper's work with Dr. Richard Hodgson in Boston earlier are particularly convincing.

2. *Automatisms*: Automatists are not mediums in the usual sense. Although some slight dissociation is apparent in most cases, they do not go into trance. There are two types of "automatic" phenomena, written and spoken. In the former, the automatist simply writes down whatever comes to mind; in the latter, the automatist speaks and someone else takes down what he or she says. The process is not too different from that of the psychoanalyst. The simplest form of automatism is a ouija board or some similar device; the most complex is psychoanalysis.

One of the most interesting of automatisms is the one involving Mrs. John H. Curran, wife of the Immigration Commissioner of St. Louis, Missouri. For years, through Mrs. Curran's automatic speech and writing (at first through a ouija board), a 17th century Englishwoman who called herself "Patience Worth" communicated a series of epigrams, poems, conversations and stories—all in 17th century English and all beautifully constructed and historically accurate. The intelligence manifested by "Patience" was far more literary than that of Mrs. Curran. Two of the stories were actually published in book form by Henry Holt and Co.! (See *The Case of Patience Worth,* by Dr. Walter Franklin Prince, The Boston Society for Psychical Research, 1927.)

Cross-correspondences provide another form of automatism. These are psychic jig-saw puzzles in which various parts of the puzzle come through in the scripts of different automatists. They make no sense at all until compared and fitted together. Then, they reveal single purpose and meaning, indicating careful planning by the alleged "communicators". (See *The Ear of Dionysius* case as reported by the Right Hon. Gerald W. Balfour in the *Proceedings* of the Society For Psychical Research, London, vol. XXIX, 1918.)

3. *Book Tests.* The book tests began to appear sometime in 1917 in the mediumship of Mrs. Osborne Leonard in England, and are still appearing. They are carried on through trance mediums. The communicating "spirit" first identifies a particular book-case in the sitter's

house by mentioning its position in relation to other features of the room. Then, a particular shelf of this book case is mentioned — perhaps the third from the top — and a particular book on that shelf, third from the left, say. The number of a page of that book is then given — 217, for instance — and, usually, some indication as to the part of the page where the significant message will be found.

The sitter then goes home, searches the third shelf of the bookcase, picks up the third book from the left, turns to page 217, and reads something there that has a direct and personal meaning for him.

The purpose of the book-tests seems to be to send messages from the "dead" to the "living" in a form that will be unintelligible, not only to the medium but to the sitter and anybody else concerned, until they are followed up and personally interpreted. Of course, the medium must have no knowledge of the sitter's home or his library. When this is true, the tests seem to be highly evidential of survival beyond the grave. (For a full description of book-tests, see *Some New Evidence for Human Survival,* by Charles Drayton-Thomas, W. Collins Ltd., London, 1922.)

4. *Studies of Apparitions.* The first large work to which the Society for Psychical Research, London, dedicated itself back in the 1880's was the collecting and analyzing of "ghost stories"—that is, instances where apparitions or phantasms of those who are dead or dying are allegedly "seen" by someone still living. The group studied thousands of ghost stories from all over the world and interviewed hundreds of people who claimed to have seen apparitions. The findings were published in three works which stand today as classics of the literature of psychical research. They are *Phantasms of the Living, The Census of Hallucinations,* and Frederick W. H. Myer's *Human Personality and Its Survival of Bodily Death.* The first and third books contain scores of carefully-chosen case histories, while *The Census of Hallucinations* is an analysis of 7000 answers given in response to a questionnaire. By means of statistical techniques based on the known death rate, the Society proved that apparitions of those who were not known to be sick or in danger appeared with great frequency at or about the time of death and it concluded that "the number of death-coincidences in our collection is not due to chance". At death, something within the individual escaped from the dissolving physical body and made contact briefly with those who had been emotionally linked to the individual. This contact, established telepathically, was received by the subconscious mind of the living person

and externalized as a visual or auditory hallucination or "ghost". The case histories of these phantasmal appearances provide excellent *indirect* evidence for survival.

The second category of science from which we have substantial evidence for survival is the new science of parapsychology. Parapsychology is the study of phenomena that are beyond the scope of conventional psychology. Dr. J. B. Rhine, Dr. William McDougall and their colleagues abroad have used the laboratory to demonstrate the existence of a *spiritual component* in man which is not subject to the limitations of Time and Space. With cards, dice, matching pictures and other simple equipment, they have given a statistical, experimental basis to the soul-theory. They have proved the reality of telepathy, clairvoyance, psychokinesis, precognition and retrocognition, and are now conducting an analysis of the homing instinct as it exists in animals. Their findings first created something of a furor among fellow-scientists, but today they are generally accepted as serious, scientific workers. They can, as Dr. Rhine said recently. "now count on the cooperation of all branches of science from mathematics to cultural anthropology". In a recent address in New York's Town Hall, Dr. Rhine summed up the findings of parapsychology when he announced that "according to minimum standards, the soul-theory has been confirmed" and that "The idea of God may now be conceived of as a rational hypothesis".

Not only has parapsychology documented the case for soul-theory, it has given scientific substance to the previous work in psychical research, such as the examinations of trance mediumship, the automatisms, the book tests, and the study of apparitions. (See *The Reach of the Mind,* by Dr. J. B. Rhine, 1947.)

Finally, the natural sciences, long the stronghold of mechanism, are today providing some of our strongest evidence for survival. Physics, with its adoption of Einstein's theory of Relativity and its Space-Time continuum, has destroyed the old concept of Time as an Absolute — a concept which has been an almost impassable obstacle to psychical research for 300 years. Time, in the Einsteinian scheme, is merely a coordinate, or dimension, along with the three spatial coordinates. Thus, Einstein, with an assist from the Russian mathematician Minkowski and his "four dimensional geometry", makes J. W. Dunne's experiments wth Time and the parapsychologist's work in precognition and retrocognition intellectually respectable. Since death is nothing but a final "halt" before the "absolute" barrier of Space-Time, the discovery of physics that the barrier is *not* absolute and the experimental demonstration by para-

psychology that there *is* a spiritual component in the individual which transcends Space-Time, join in making the "survival hypothesis" not only theoretically possible but highly probable.

The pattern or design of Nature has convinced many emininent scientists today of the existence of God and the probability of enduring life beyond the grave. For instance, Dr. Arthur H. Compton, Nobel Prize-winner in physics and director of the Metallurgical Atomic Project during World War II, states unequivocally that "there can be no question of God's existence" and that "the world has not made itself."

Dr. A. Cressy Morrison, former president of the New York Academy of Sciences, states that it is possible to demonstrate mathematically that the universe could not have "just happened", but was designed *purposively*. The economy of Nature, he says, is explicable only on the basis of an "infinite wisdom". Other scientists — Alexis Carrel, the late Pierre du Nouy, Robert Millikan, Arthur Eddington, Erwin Schroedinger — agree with Compton and Morrison that the *design of Nature* documents the case for God and immortality.

New light on evolution in the 90 years since Charles Darwin first wrote on the survival of the species has led scientists like the late Pierre du Nouy to believe that the evolutionary process proceeds *purposively,* and not blindly. Evolution, says Dr. du Nouy in his book *Human Destiny,* always proceeds from the most highly developed organ at any given stage. This means that from here on, life will evolve toward a higher stage from the human brain, the mind, the consciousness: for the accomplishment of consciousness is the latest and greatest achievement of the evolutionary process.

In other words, at the apex of evolution, man has achieved a spiritual component — a soul. From this point on, while man's body continues adapting itself to the conditions of life, progress will also proceed along the lines of this recently-evolved consciousness. The great discoveries of tomorrow will not be in the realm of bio-chemistry or nuclear physics, but in the field of the so-called psychic or extra-sensory. Dr. du Nouy calls this theory *telefinality* (ultimate purpose). "The destiny of man," he says, "is not limited to his existence on earth and he must never forget that fact."

Many modern scientists now believe that the nature of the life-cell itself predicates immortality. A transparent droplet of protoplasm, drawing energy from the sun, holds the seed of all life, both plant and animal. There are some two billion people in our world, yet the genes and chromosomes from which

they all came could be put in a thimble. Where did this first basic drop of protoplasm come from? Nature did not create it; fire-blackened rock and saltless ocean—the earth before life appeared — lacked the necessary materials for producing it.

In his book, *What Is Life?,* Prof. Erwin Schroedinger argues, on the basis of German physicist Delbruck's model of the molecular structure of the gene, that "living matter, while not eluding the laws of physics, is likely to involve other laws of physics hitherto unknown which, however, once they have been revealed, will form just as integral a part of science as the former." Schroedinger is arguing that the real clue to an understanding of life is to be found, not in Darwin's theory of the evolution of order out of disorder, but in the evolution of order out of order. Consciousness, he says, is a singular of which there is no plural —

RILKE FROM ETERNITY

The greatest of all modern poets in the German language, Rainer Maria Rilke, showed considerable interest in spiritualism, particularly during his stay in Italy; not only did he participate in seances at the home of his friend Princess von Thurn und Taxis, but, as recently published letters prove, he took the matter to heart.

The most remarkable of Rilke's relations with the unknown (beyond his profoundly mysterious Duino Elegies) occurred after his death in 1926.

His English translator and intimate friend Countess Nora Purtscher-Wydenbruck has recounted (in a book on the Para-normal) how the poet spoke from the beyond, through a medium, to correct her translations of his masterpieces. To those who are familiar with Rilke's style and technique the changes suggested are quite convincing.

The final episode is told by Countess Wydenbruck in a letter made known to the public for the first time in an article by the leading French existentialist philosopher Gabriel Marcel:

"At the end of 1949 my book, Rilke, Man and

apparent plurality is merely a series of different aspects of this one thing, produced by a deception (The "Maja" of the Hindus). The personal self equals the omnipresent, eternal self. *There will never be a loss of personal existence.* And this is an eminent scientist speaking.

So today, psychical research, parapsychology, and the natural sciences join with the philosophers and theologians to assure us that death is not the "Last Enemy". The "Last Enemy", as always, is ignorance, dogmatism, and the tragic human unwillingness to exchange the old fetish for the new truth. Today the best and newest scientific evidence leads us away from the scientific materialism of yesterday toward new frontiers of knowledge about the psyche and its life in eternity.

Poet, was published. Several. weeks later, the poetess Kathleen Raine spoke of it over the Third Program of the B.B.C. A short time afterward, she received a letter from an unknown lady who presented herself as a spiritualist and who felt it her duty to transmit a message she had previously received during a seance with a voice-medium. She explained that none of the names mentioned had meant anything to her, but that upon listening to the radio-talk she had finally understood for whom the message was intended and from whom it had originated.

It had been addressed to Nora and Alphonse with a strange name which resembled Purtscher. And the author of the message himself had a very special name: he was called Rainer-Maria Rilke. The message, which made no sense either to the medium or to any others of those participating in the seance, read as follows: 'Tell Nora that death is no longer a weariness and I have got hold of my fragment of eternity. Tell Nora'.

In my translation of the First Elegy, there are the lines: 'Death is a state Of weariness and endless repetition,, until we begin To grasp a fragment of eternity.' "

Much has been written about Bogomoletz and his anti-aging serum—most of it either overly enthusiastic or irrationally critical.

TOMORROW is happy to present a sane, scholarly analysis of the controversial ASC and THE LEGEND AND FACT OF . . .

PRESERVATION OF YOUTH

THE dream of eternal youth is as old as human imagination and as deathless. Glimmering through the private phantasies of most of us, at one time or another, the vision is born anew and vanishes, evanescent, only to reappear again. The wish not to grow old or its virtual equivalent, the wish for youth restored, arises so persistently in the recorded legendry of the past that one is tempted to regard it as among the most deeply rooted traditions of man. The fairy tales of many lands tell of a magic "water of youth" which one need only drink to shed old age and again enjoy the vitality and buoyant vigor of life's bloom. The familiar legend of Faust portrays youth renewed,though indeed at a high price. How powerfully these visions have gripped men's minds is illustrated by the story of Ponce de Leon, who gave up his life in a quest for an illusory Fountain of Youth which, to his final hour, he believed hidden in the forests of Florida.

by DAVID M. SPEAKER
Vice-President, The National Foundation for Anti-Aging Research, Inc.

Within more recent times, the quest of Ponce de Leon has been

carried forward, not by deluded visionaries seeking magical elixirs, but by men of science searching in their laboratories for keys to these seemingly intractable mysteries of life: Why do we grow old? Can old age be deferred? Can life be extended? Can youth be renewed? At the present time no serious investigator would be so rash as to risk a final answer to any of these questions. He can now, however, speak somewhat hopefully in terms of probabilities — probabilities which, if tentative, are founded upon relatively extensive, though still vastly incomplete, scientific research.

The study of the mechanism of aging has now in itself developed into a specific and recognized field of medical investigation and is termed *gerontology*. This is to be distinguished from the probably more familiar word *geriatrics* which designates that field of medicine concerned with the diseases of old age rather than with the aging process as such. A related but newer concept regards aging as a disease entity in itself for which treatments must be developed just as treatments are developed for other diseases. Dr. Harry Benjamin, a noted New York physician who is closely identified with problems of aging, has proposed the word *gerontotherapeutics*, which means the therapy of aging, as a name for this field of medicine.

Can this new science of gerontotherapeutics be regarded as a hope for the postponement of old age and for the renewal of youth in those already old? The answer to this is that it certainly may be regarded as a hope. How much more may be expected from it will be discussed subsequently in connection with an examination of one of its more important phases.

Can life be extended? The answer is *Yes*, provided that the aging process can be retarded. This may seem almost self-evident, but a closer inquiry into this question yields conclusions which are much too startling to be self-evident. Dr. Henry Sims of the Columbia University Medical School has made a quantitative study of this problem. He finds that the human death rate is quite low at the age of ten and that if the level of physiological activity of the body, involving such factors as rate of growth of cells and their ability to regenerate, body capacity for disease resistance and so forth, could be maintained throughout life in a state corresponding to that prevailing at the age of ten, then the *normal* human life span, not counting death by accident, would be *several hundred years!* This conclusion may appear too sensational to be believed. Nevertheless it is based on reliable statistics provided by the Bureau of Census of the United States.

Although there is a very real

distinction between the sciences of gerontology and gerontotherapeutics, they wiil be treated somewhat as merged for the purposes of this article. This is justifiable because one cannot hope to treat the aging process on an intelligent basis except in terms of some satisfactory theory to account for its mechanism in the first place.

Many theories have been advanced to account for the mechanism of aging and as many suggested solutions for the problem have been explored. One of the most popularly known modes of treatment is that of hormone or endocrine therapy. In this connection the work of Serge Voronoff may be recalled. He demonstrated that grafts of monkey testicle could be successfully applied to aging men in such a manner that the transplanted tissue survived for a period of years without absorption. The effect of this operation was a marked improvement in both the intellectual and physiological functions of the treated individual, which became evident after a period of one to three months following the graft. The experiments of Steinach, consisting essentially of ligating the spermatic duct, had a somewhat similar effect. The fundamental purpose of both procedures was to increase the amount of male sex hormone (testosterone) available for the body's use. The same end result is achieved far more readily today by direct injection of the prepared hormone. Through this means it is possible to produce very definite effects in old people such as increased sexual capacity and a heightened feeling of well being. The Medical School of George Washington University has done recent endocrine work with older patients, both men and women, using sex hormones in combination with thyroid with favorable results.

Another general approach to the aging problem was introduced by Alexis Carrel and his associates at the Rockefeller Institute about twenty-five years ago. Their work indicated the existence in blood serum of certain substances which have been called "growth factors". Carrel produced evidence which suggested that one of these, a "youth factor", stimulates the development of new body cells while a second, a "death factor", inhibits cellular growth. Throughout life the death factor is supposed to maintain about the same concentration in the body while the youth factor is believed to decline in amount after childhood. The physiological age of an individual at any given time in his life would then reflect the relative amounts of the two factors present. In one of his more dramatic experiments Carrel progressively removed the blood from an old dog, washed the red blood cells in Ringer's solution

and reinjected them into the animal. This removed the death factor from the cell surfaces. Pronounced rejuvenatory effects took place, but these faded away. Such temporary "rejuvenation" has also been reported clinically following the transfusion of blood from young to aged people.

Alexander A. Bogomolets, the son of a country doctor, was born in a Kiev jail where his mother was a political prisoner. The year was 1881. In 1906 he graduated from the University of Odessa Medical School and in 1911 was made Professor of Pathologic Physiology at the University of Saratov. In 1924 he assisted in the founding of the Central Institute of Blood Transfusion and the work of this organization led ultimately to the development of the modern blood bank. He was elected to the All Ukranian Academy of Medicine in 1930 and had, by then, published 50 scientific papers. His serum, developed during the 1930's, was used extensively during World War II and was credited with having saved the lives of many Russian soldiers on the battlefield. He died at the age of 65 in 1946.

For more than thirty years of his life Bogomolets devoted himself to the problem of aging and its mechanism. His initial investigations were centered about clinical studies of people who had reached or passed the age of 100 in an effort to establish, if possible, wherein they differed from their less for-

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The aging problem has also been attacked from the nutritional standpoint with particular emphasis upon vitamins and dietary supplements. It is believed that with advancing age the capacity for vitamin utilization declines and that consequently higher vitamin intake levels are required for older people. Beyond this, animal studies have shown that vitamins B_2 (riboflavin) and B^6 (pyridoxine) and A may have specific value in the therapy of aging.

The final aging theory to be discussed may be described as the "Connective Tissue Theory." This has been supported enthusiastically by Bogomolets and is intimately related to his discovery of ACS (anti-reticular cytoxic serum).

Connective tissue is found everywhere throughout the body and serves, as its name suggests, to connect structures together and to provide support for other tissues. For example, the tendons which join the muscles to their points of attachment on bones are connective tissues. So are the ligaments which hold bones together.

In essence, the connective tissue theory of aging states that a man is as old as his arteries. The physiological age of an individual as distinct from his chronological age (some people are old at forty and others young at sixty) is a reflection of the state of his connective tissues. This was the theory that Bogomolets propounded and, as we shall see, that subsequently led him to the development and use of ACS.

tunate fellows. Together with his associates, Bogomolets located nearly 30,000 persons of over 100 years. Most spectacular was the finding of a colony, near the Black Sea, of 35 people betwen the ages of 113 and 136, all of whom appeared remarkably youthful and lively for all their years.

In the course of his clinical studies of these well preserved centenarians, Bogomolets was struck by the fact that in each case the connective tissues were quite fresh and healthy. In particular, his attention was drawn to a specialized portion of the connective tissue called the *reticule-endothelial* system. This comprises several types of connective tissue cells distributed generally throughout the body and occurring in relative abundance in the spleen and in bone marrow. The reticule-endothelial system, abbreviated as RES, which was originally regarded as an anatomical classification of certain types of body cells, is now considered more as a physiological entity unified through important functional relationships to the dynamics of body activity. The RES is now known to be concerned with a variety of roles intimately concerned with body repair after injury, such as wound and bone healing, with the development of resistance to infection and with related protective activities. Bogomolets extended this view of the RES to the point at which he regarded virtually the entire physiological state of the body, whether in health or disease, to be dependant upon the state of the RES. For example, he held that the transport through the capillary walls was controlled by the condition of the RES. The progressive aging of the body with the years with its increasing liability to the degenerative diseases of old age was regarded by Bogomolets as essentially symptomatic of a general decline in the physiological activity of the RES. Arguing from this premise, it was only natural to conclude that if means could be devised whereby the RES could be stimulated to a youthful state of activity, one would then have available a potent means of revitalization of the body. Because of the ramified functions of the RES, a preparation acting upon this system should indeed be a therapeutic agent of very broad applications.

In his search for such an agent, Bogomolets investigated the work of Dr. Jules Bordet, a Belgian bacteriologist. Over 50 years ago, Dr. Bordet discovered the phenomenon of tissue antibody formation. In 1900 he published a paper in which he described the following experiment which illustrates the principle of his discovery: Red blood cells taken from one animal were injected into the blood stream of a second animal of a different species. He found that certain substances, called antibodies, subsequently developed in the blood of the second animal. If he injected serum from the blood of the

second animal into the first animal, the antibodies in this serum proved destructive to the red blood cells of the first animal. In addition, he established that this reaction was *specific*. This means that if, for example, rat red blood cells are injected into a horse, the resulting antibodies in the horse serum will be destructive to rat red blood cells, but not to any other rat tissue nor to red cells of any animal. Serums of this type are called "cytotoxic," meaning that they are poisonous to cells. For example, a serum prepared by the injection of liver of one animal into an animal of another species would be called "anti liver cytotoxic serum."

In the same year, 1900, the Russian scientist Metchnikoff explored further properties of cytotoxic serums. One of the most remarkable of his findings was the discovery that when such a serum is injected in *very minute* amounts into an animal of a species for which it is specific, it has a *stimulating* effect instead of a destructive effect upon the tissues from which it was originally derived. Metchnikoff believed that specific anti-organ serums could be prepared for each organ in the body and that such serums, injected into a patient in minute doses of the appropriate type, would provide the basis for a new kind of therapy. Actually, however, for several years very little was accomplished by way of clinical work with anti tissue serums. This was principally because at that time no means existed for the accurate measurement of the strength of a given preparation and without such a technique doses could not be standardized nor could experiments be accurately duplicated.

In the light of the above considerations, Bogomolets conceived the idea of preparing a serum specific for the reticule-endothelial system. Since the time of Metchnikoff, a new technique had been developed called "complement fixation" through which it was possible to determine the antibody content of a given preparation. This technique is, incidentally, the basis of the familiar Wasserman test for syphilis. By applying complement fixation methods to his serum preparations, Bogomolets was able to produce anti tissue serums whose potency could be measured. The serum he derived from reticulo-endothelial tissue is known as "Anti-Reticular Cytotoxic Serum" or ACS.

ACS which is to be used for the treatment of human beings must be prepared from human tissues as a starting point. A preparation of spleen and bone marrow is employed since these are rich in reticular-endothelial cells. This preparation is injected into an animal, frequently a horse. ACS is subsequently prepared from the horse's blood after the antibodies have been permitted to develop in it. There is evidence that the RES reaches the peak of its physiological activity sometime before the twentieth year of life. For this reason, the spleen and bone marrow for Bogomolets' work were taken from the bodies of healthy, young persons who had died suddenly by accident to insure that the desired tissues were physiologically active and undiseased.

Together with a large staff, Bogomolets conducted extensive in-

vestigations of ACS and its actions on both animals and human beings throughout the 1930's. On June 23, 1941, the discovery and applications of ACS were announced to the Western world by a cable from Moscow. Considerable hopeful enthusiasm was generated in this country by a subsequent flood of newspaper publicity and of optimistic popular articles in various magazines. It is true that at the time Russia was our potential ally and it may be possible that the then prevailing atmosphere of pro-Soviet sympathy to some extent conditioned this favorable response. Be this as it may, it is unfortunate that some of the early popular accounts of ACS were, if well meaningly enthusiastic, also somewhat uncritical. The preparation was, in many instances, portrayed as a kind of magical elixir which would virtually end all diseases of mankind and confer upon him the boon of youthful longevity. The result was that serious scientific groups in the United States, doing preliminary work with ACS on an objective basis, were implored from all sides to bestow the miraculous cures the public had been led to expect. As time passed and no miraculous cures were forthcoming, the initial enthusiasm gradually gave place to scepticism. Further, as an appreciable percentage of negative results began to appear among the published reports of technical investigations of ACS, the general impression developed in most medical circles that the preparation was discredited. It may be that the growing rift with Russia after the end of the war could have influenced opinion in this direction and created, as it were, an unfavorable psychological atmosphere for the objective study of Bogomolets' serum. However, a few groups throughout the United States continued their researches in the evaluation of ACS as a therapeutic agent and many valuable results have come from their investigations.

Up to the present time nearly 200 scientific papers describing studies of ACS and its therapeutic applications have been published in this country and abroad. After a careful survey of the current and available reports of published work in the field, it is my opinion that the case for ACS cannot be discarded. However, while some of the original claims made for the serum appear to be well founded, it is still far too early for any attempt to define the limits of the field of usefulness of the preparation. Much more work must be done before an evaluation of this kind can be made.

The Russians have published reports of the therapeutic value of ACS in connection with many diseases. The list is quite long and

includes the following for which they claim successful results: Bone healing after fracture, wound healing, frost bite, temporary improvement and relief of pain in cancer, (though not a cure for this condition), skin ulcers, stomach ulcers, tuberculosis of the eye, typhus, high blood pressure (hypertension), allergies, nasal infection (ozena), inflammatory diseases of the female genital tract, menstrual disorders, endocrine disturbances and others. One of their most interesting claims is that of favorable therapeutic results from ACS in the treatment of mental disease, particularly schizophrenia which is, incidentally, one of the most common, the most serious and the least responsive to treatment.

One field of great interest to many physicians in this country has been the possible application of ACS to the treatment of arthritis. This interest arises naturally because of the wide spread nature of the disease and the current lack of any really effective means of therapy. In the United States probably more clinical studies have been made of the use of ACS in arthritis than in any other connection. So far, unfortunately, all such efforts have been unsuccessful. It is generally conceeded that ASC, at least in the light of present knowledge, is of little or no value in the treatment of this disease. Attempts have also been made to verify or disprove other Russian therapeutic claims for the serum and in the cases of tuberculosis, certain skin diseases and a serious form of nasal

A few of these claims have been at least partly confirmed by American work. In a series of laboratory experiments with rabbits, at the Cedars of Lebanon Hospital, Los Angeles, Dr. Reuben Strauss and his associates demonstrated that bone healing following fracture was markedly accelerated. In subsequent clinical studies by the same group on fracture patients, it was found that those treated with ACS healed more rapidly than the cases in which the serum was not used. In animal work with mice and guinea pigs at the Biological Laboratories, Inc., in Brooklyn, the administration of the serum was shown to reduce the healing time required for skin wounds. These studies were valuable for two other reasons: They demonstrated that an effective preparation of ACS could be made from spleen tissue only, without bone marrow, and they helped to establish optimum dose levels for best response to the serum. Both clinical and animal work has been done in this country with ACS in cancer. In many instances cancer patients showed some general improvement and experienced relief from pain. In one case, even, pronounced recession of a tumor (cervical carcinoma) took place after treatment with ACS. In no case, however, could the serum be regarded as a cure for cancer. Experience with animal work has been both favorable and the reverse with different groups of investigators reporting diverse findings. The same has been true in the treatment of Hodgkins Disease, a malignant involvement of the lymphatic system which is invariably fatal with no known cure. In this condition some investigators have obtained temporary clinical improvement while others failed to observe any beneficial effects.

inflammation (ozena) no conclusive benefits have been demonstrated.

Russian claims indicating the value of ACS in such conditions as frostbite, peptic ulcer, high blood pressure, schizophrenia, various gastro-intestinal diseases, typhoid, scarlet fever and pneumonia have not been tested by parallel investigations in this country.

Now what can be said of the serum as an anti-aging drug? Bogomolets had never committed himself to specific claims though he had often speculated about the possible use of ACS in this direction. It is helpful to realize that the term "anti-aging" may carry two connotations. One of these alludes to the function of slowing down of the aging process with the extension of

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At this point the reader may feel somewhat confused as to the exact status of the value of ACS as a therapeutic agent and, principally because of the lack of agreement among many of the workers in the field, his confusion is well founded. One source of difficulty is the fact that the dosages employed by different investigators have not been alike. In many cases excessive amounts of the serum were administered, tending to produce depressing rather than stimulating effects on the reticulo-endothelial system. In some instances this may have accounted for unsuccessful results. Further, it appears that a more fundamental problem which is still unexplored may lie in the constitution of the serum itself. The reader will recall that the serum is prepared from tissues rich in reticulo-endothelial cells which are injected into an animal of a species different from that of the tissue donor. This tissue as injected, however, contains considerable protein matter in addition to that of the RES. Therefore, the antibody constitution of the resulting serum is exceedingly complex. Presumably, only certain of these antibodies are of significance as stimulators of the RES. However, the complement fixation test which is used to determine the potency of the serum yields an essentially overall picture of the antibody content as related to the complex protein mixture from which it is derived. It is therefore possible that different preparations of ACS made in different laboratories, although indicating the same total antibody concentration (titer) by complement fixation, would not necessarily be equally potent in their physiological effects because of differences of distribution in the specific antibody content. The writer has been informed of instances wherein discrepancies have been observed between measured serum strength and physiological activity and these would tend to support the view expressed above. Following this argument, it may be that considerable preliminary investigation of ACS preparative techniques is required before the true therapeutic worth of the serum can be evaluated. Such an investigation would involve a separation, or fractionation as it is called, of the original spleen or spleen plus bone marrow tissue into its various protein constituents. This is in itself a considerable task. Then, an antiserum must be prepared for each fraction and its physiological effects weighed by some technique suitable for quantitative study. These effects would then be specifically correlated with complement fixation evaluations of the strength of each serum in terms of the tissue fraction from which it was originally derived. In this direction may lie the possibility of an exact and reproducible technique for serum preparation, once the specific tissue fractions identified with ACS formation have been separated.

youthful vitality and health into the later years of life. This is essentially a prophylactic or preventative phase of gerontotherapeutics. If such a treatment succeeds in extending the life span as well, then a contribution toward the goal of longevity has been made. The other possible function which may be embraced by the term "anti-aging" is the actual elimination of some of the anatomical and physiological characteristics of old age in an individual already old — a process popularly known as "rejuvenation".

As yet, there has been no controlled and systematic laboratory study of the effects of ACS on the aging rate. Such a program, involving the comparison of a group of ACS treated animals, such as rats, with another untreated control group would be of considerable value. A project of this type, yielding information on comparative rates of senescence, on comparative life spans and other pertinent factors, would supply the basis for an estimation of possible human benefits to be derived from the serum as a prophylaxis against aging.

In connection with the second "anti-aging" function, it is necessary to consider the exact limits of what is meant by "rejuvenation". For example, if ACS treatment is found to produce accelerated union of a bone fracture in an aged person, one is certainly justified in claiming "rejuvenation" of a body repair function. This, however, does not necessarily imply *total* rejuvenation of the individual. As a matter of fact, the stimulating effects of ACS on elderly and old people in an attempt to rejuvenate them may even prove hazardous because of the added strain imposed on a deteriorated circulatory system. Candidates for such treatment must be selected very carefully by physical examination. Bogomolets himself was unable to use the serum personally because of a serious heart condition.

There have been many scattered reports of attempts to obtain anti-aging effects clinically from the use of ACS both in Russia and elsewhere. For example, it is frequently rumored that Stalin's remarkably preserved vitality is the consequence of ACS treatment. Several Russian accounts describe efforts to rejuvenate old people with the serum and these indicate considerable variability of the results obtained. In some instances there is reason to suspect that the dosages given may have been excessive. In New York Dr. William Malisoff, a biochemist, reported in a private communication to one of our associates that he had been able, in a few individual cases, to produce restoration of hair color and other similar rejuvenescent effects on old men. Unfortunately,

his death in 1947 terminated this work prematurely. In France, Bardach of the Pasteur Institute claimed favorable results in 1949.

In the United States there has been little study of the possible anti-aging uses of ACS. In fact, in recent years there seems to have been a general decline in American therapeutic ACS work which may reflect the scepticism with which the preparation is regarded in most medical circles.

However, as has already been stated, it is the writer's view that the work already done on ACS has shown enough promise to warrant further investigation, although the case is regarded by him as far from fully established at this time. The favorable reports of its use, both for various therapeutic purposes and as an anti-aging drug, seem sufficiently well established to suggest that the serum has some merits. The full extent of these merits, however, will remain unknown until clarified by further investigation.

The most recent account of the use of ACS for anti-aging purposes is probably that given by Elsa Maxwell in an article published in The American Weekly for May 4, 1952. She reports having been told that the serum is currently being made in France, Spain, Switzerland and Italy. Apparently, it is now administered by several French physicians to their patients with successful results. Many well known people such as the Aga Khan, Jean Cocteau and Henri Bernstein have apparently benefitted from its use, experiencing increased feelings of well being and greater vitality. According to Miss Maxwell, the French physicians emphasize its role in slowing down the aging process. They believe that the effect is to maintain the individual at the physiological age at which the treatment is started, rather than to produce rejuvenatory effects.

Professor Alexander A. Bogomolets

Great Visionaries
of the Past

I

The Tormented Soul of Paracelsus

"People have neglected to study the secret forces and invisible radiations. They have been satisfied with relating miracolous facts. Nature has, within itself, forces visible and invisible. bodies visible and invisible, and all are natural."

PARACELSUS. *Detail from Woodcut, 1626.*

PARACELSUS

Mystic, Chemist, Astrologist, Reformer, Alchemist, Prophet, Philosopher, Healer

By JACK O'BRIEN

The astonishing career of Paracelsus is the story of wondrous works that bridge the five centuries between his Medieval age of shadowy mysticism and our own "enlightened" era of psychiatry and chemical therapy. He failed in his attempts to mold lesser metals into gold, but his accumulated efforts wrought a greater miracle, the transmutation of leaden Medieval superstition into the gold we call science. Because the works of this Renaissance wonder healer are more pertinent today than at any other time since his death, we have selected him to launch Tomorrow's series on "The Great Visionaries of the Past."

"I AM different, let this not upset you." So Paracelsus began his credo. It was a vain plea; the different is always upsetting. Vain it was in his own day. Upsetting he remains even today.

THEOPHRASTUS BOMBASTUS VON HOHENHEIM, self-named Paracelsus (better than Celsus), was born in Einsiedeln, Switzerland on November 10, 1493. He died at Salzburg, September 24, 1541.

Into these comparatively few years, he crammed the experiences, travel, work, study and writing of several violent and dedicated lifetimes. At the age of nine, following the death of his mother, his father moved him

from his home to Carinthia and from that time Paracelsus was seldom still — never settled. An itinerary traced through his writings encompassed Spain, Portugal, England, Germany, Sweden, Moscow, Poland, Austria, Hungary, Croatia and Italy down to Sicily, Rhodes, Crete, Constantinople and Alexandria. Considering the primitive modes of transportation and communication of the 16th Century, these peripatetic feats alone would have placed him among the extraordinary. For Paracelsus, they seem to have been undertaken almost unconsciously, except when —as was frequently the case— sudden departures were unwillingly forced upon him.

He was born into a period of turbulence and revolt, and his life was a reflection of the impetuosity and violence of the age. At the time of his birth his own Switzerland had just recently gained its independence. Only a year before Columbus had sailed west to eventually discover an "India" that was a whole new world. Early in life he was exposed to the general unrest that accompanied Martin Luther's rebellion against the ecclesiastical hierarchy. Erasmus was giving new vitality to the function of speech; Cardanus was finding new truths in nature and Copernicus was doing the same with the constellations. Like all of these, Paracelsus was a true "Renaissance Man." As such, his present was a continuous and tormented conflict between an ignorant past, which he could not completely deny, and a glorious future which he could only envisage and fight for.

His father, a Swabian nobleman of the house of Bombasts, was born out of wedlock into a family of impoverished Knights. He became a successful doctor but always longed for the better life so unjustly denied him. Paracelsus' mother was a peasant and a bondswoman of a Benedictine Abbey. From the cradle, Paracelsus was torn between his father's ambitions — both scientific and social—and his mother's simple earthiness and fanatic piety.

This basic conflict anticipated his later theories on the unalterable duality of man. From his own turmoil, Paracelsus viewed each man as torn between an *elemental* nature, concerned with material aims and animal urges, and a *sidereal* nature, devoted to art, science, and the acquisition of wisdom. This conflict accompanied him through life. It was the first of many.

His father was Paracelsus' first teacher and—as it developed—the only one he ever had any real respect for. His mother became a manic-depressive and finally, in a fit of despondency, drowned herself in a river. Her child, not unnaturally, developed an early sympathetic understanding of mental disorders, which was the first step toward making him the only psychiatrist of his time. In a day when the insane were

ill either tortured, ignored, imrisoned or done away with, Paraelsus recognized that "unstable perpnalities" were in the grip of their nstincts."

"They need treatment, not conemnation," he said. Today, social orkers and psychologists still echo is plea.

AT fourteen, the boy set out on his own as a wandering stuent. He traveled from school to hool, remaining only long enough, sually, to sneer in disgust. At Heielberg, he found the pupils "too tent upon pleasure." At Freiburg, e was outraged at the "indecency." t Ingolstadt, he resented the "orhodoxy." At Cologne, he fumed ver the "obscurantism." At Paris, was "ignorance." And everywhere, e despised the Academicians. "To ach and do nothing," he decided, s little. To teach and do, that is eat and whole."

By the time he reached England, e ignored Cambridge and Oxford go to work in the mines. There, e studied metallurgy and miners' seases. The popular idea that mins became ill because digging so eeply was "taboo and made the ountain spirits angry," he cursed "superstition." He attributed their i l m e n t s to "poisoning metal pors" and was the first to treat em as respiratory disorders.

Only at the University of Ferrara d he find positive good in his teachers. There, under the influence of Michael Savonarola, he was first exposed to the bio-chemical theory of "wholism." This treatment, with its emphasis upon the patient's constitution and respect for the healing powers of Nature; its treatment of the entire organism rather than the single diseased member, strongly appealed to the young doctor. It eventually became the animating spirit behind all of his medical work.

But because of his wandering ways, his unruliness, his insistence upon instructing his instructors, and his steadfast refusal to study anatomy, Paracelsus never received his doctor's degree. There isn't even any record of his graduation. This was a matter more disturbing to the authorities, however, than it was to the doctor himself. He calmly bestowed all honors and professional titles upon himself.

"My genius," he modestly proclaimed, "makes me a doctor."

At one time he signed himself "Professor of Medicine, Doctor of the Arts, and Propagator of Philosophy." At another, "Theophrastus, Doctor of Both Medicines and of Holy Scripture."

Sans doctorate, but blessed with an enquiring and experimental mind; a soul full of faith and eagerness to help mankind, and a conscientiousness unique in his profession, Paracelsus set out to practice his calling at the age of thirty. A timely scourge of syphilis broke out in Italy and the self-confident young

THE PHILOSOPHER'S STONE

Alchemistic-symbolic representation.

From *Rosarium philosophorum.*

doctor rushed to the scene eager to prove himself with a sweeping cure. When he failed and the disease remained incurable—as it would for some time—he reacted from unreasoning optimism to unremitting despair.

For the first time, he doubted himself. His science seemed an "uncertain and haphazard art scarcely honourable to practice, curing one and killing ten." The repetition of such defeats led to his later confession: "Many times I abandone medicine and followed other pu suits." But always he returned his practice. Through the years fo lowing his "graduation," he travele and worked at various trade but . . .

Wherever I went I eager and diligently investigated a sought after the tested and r liable arts of medicine. I we not only to the doctors, b also to barbers, bathkeepe

learned physicians, women and magicians who pursue the art of healing; I went to alchemists, to monasteries, to nobles and common folk, to the experts and the simple.

He took part in three major wars as a military surgeon. His insistence upon leaving the wounds clean and letting nature do the work of healing saved many lives. On the other hand, his stubborn refusal to remove bullets undoubtedly left many writhing in exasperated pain.

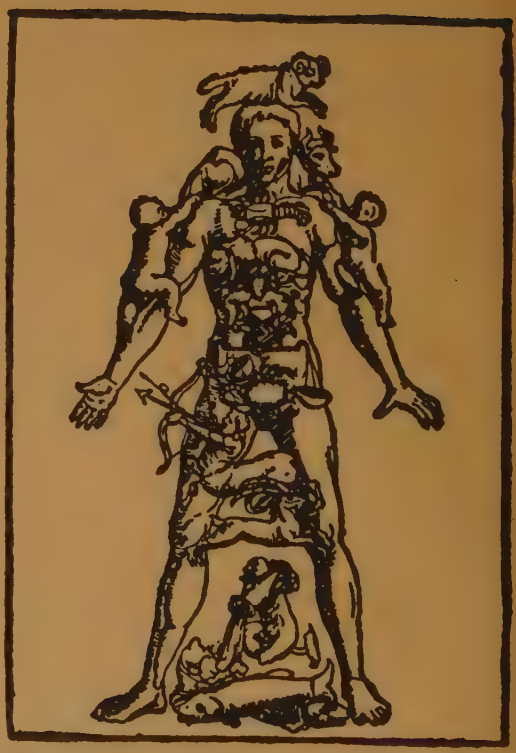
In 1520, he was master surgeon in the army of the king of Denmark. In 1521, he accompanied a Tartar Prince on a diplomatic mission to Constantinople where he allegedly acquired the Philosopher's Stone. According to one report, he received the Stone from an Adept named Solomon Trismosinus. This same Adept is also said to have been in possession of the Universal Panacea; and it is reported that he was seen still alive toward the end of the seventeenth century. A conflicting story reports that the "Stone" was actually Paracelsus' precious "laudanium," a much vaunted opiate drug. This he kept in the pommel of an enormous sword from which he never allowed himself to be parted—even in sleep.

HE took part in innumerable social uprisings. He met many of the famous men of his time and he quarreled with everyone — faculties, authorities, doctors, noblemen. He had not only a compulsive drive to practice his profession according to his own methods of healing but also to see to it that his methods were practiced by all others. He had only a merciless contempt for doctors who could not share his enthusiasm for his own theories, and in moments of criticism and accusation, he was not incapable of identifying his aims with those of the Almighty. "They would not strike at me," he muttered, "They would strike at Christ."

While it is certain that many of his views were highly unorthodox and far too advanced of the popular misconceptions of the day to be tolerated by small-minded authoritarians; it is also probable that many of his obvious and highly practical discoveries and theories were frustrated by his own impatience and tactless methods of indoctrination.

LIKE CURES LIKE

AT the time Paracelsus approached his profession, medicine was still sloughing about in the Galenic principle of the four humours — blood, phlegm, black bile and yellow bile. These corresponding to the four tempers — sanguine, phlegmatic, melancholic and choleric. All diseases resulted from imbalances in the humours — a choleric temper causing cholera, yellow bile causing jaundice, etc. Each of the humours was hot or cold, moist or dry, and the theory was that contrary cured contrary. Cold medicines were used against hot diseases, dry against moist, etc. This, of course, negated any concept of the body as a working organism.



The Man of the Zodiac. Woodcut from *Eine newe Badenfart,* Strassburg, 1530

Not content with this idea of the humours struggling for dominance in the helpless body and, having already disputed the influence of the stars, Paracelsus established for the first time the category of hereditary traits and diseases.

> *A man's mother is his ascendant and planet. Suppose a child was born under the luckiest of stars and received the richest of gifts, but in his character he develops qualities which run counter to these gifts. Who is to blame? The blood which comes by generation.*

This factor became the basis of

his biology and though he continued to use terms like "mercurial" and "saturnine", they referred to temperaments and conditions in the physical being — as they do today — not to the astrological.

Employing his theory that nothing is in the earth that is not in man and that nature holds the remedy for all human ailments, he began advocating his revolutionary principle that "like cures like". Again, he fell back on astrology. If a part of the human body is sick, he said, then the "signature" of the part indicates which member of the Zodiac, and which metal, stone or herb is in sympathy with the disease. For instance, a person is anemic. The limb of the body which is sick is blood. Blood in the Zodiac is "signed" by Mars. So also is a limb of the universe — iron: Iron is the metal of Mars. So, also, there is an affinity of blood and iron. The anemic person needs iron.

By this method, he determined which foods and plants would aid and build up certain sympathetic parts of the body — a theory not too far removed from our concept of vitamins. He also went to nature for mosses and fungi which were sympathetic to other parts of the body. With the "miraculous" cures he achieved through them, he unwittingly anticipated the "miracle drugs", which are modern to this day.

Paracelsus was inter-working the scientific, empirical method step by step with astrology. His resultant theory of "like-to-like" was the origin of the principle of chemotherapy.

"Poison," he added "is in everything, and there is nothing without poison. The dosage makes it either a poison or a remedy." The result: Poison given in small doses can be an antidote.

Progressive doctors recognized Paracelsus' concepts as a new and liberated method of fighting disease and hailed him as the "Luther of Medicine" — the same term used by his enemies to denounce him. Paracelsus strengthened the analogy by publicly burning the *Canon* of Avicenna, the famous textbook of medieval medicine — a defiant gesture comparable to Luther's burning of the Pope's Bull.

EARTHWORMS AND FROG'S EGGS

IN an age without anaesthetics, wounds were treated with a branding iron; bleedings were halted with paddings of moss. The dressing ointment was a concoction of cow dung, viper fat, feathers. Paracelsus despised all these measures, believing that the wound

should be left clean so that nature could go about her process of healing — unaided and unhampered. Unfortunately, others did not share this confidence in his own theory. In an effort to convert them, Paracelsus fell back upon a medieval "magical superstition" in which the balm for a wound was applied not to the wound itself, but to the weapon that inflicted the wound. This familiar lore the doctors accepted and in the round-about-way Paracelsus saved many who might otherwise have perished from overmedication.

In 1529 when he was in Nuremberg, he was denounced as a quack and a charlatan by the regular "degreed" physicians of the city. In order to refute their charges, Paracelsus asked the City Council to give him some patients who had been declared incurable. He received several cases of elephantiasis, which he cured in a short time. (Testimonials to this effect remain in the archives of the city of Nuremberg).

After these successes Paracelsus was even more convinced that every disease had its corresponding cure. It was only a matter of finding a *right* medicine. In his tireless searching, he reverted more and more to the ancient folk remedies and was particularly successful in using these simple prescriptions for surgical disorders.

At one time, he operated on a boy's hand. Despite his efforts at cleanliness, the wound became infected. He continued to do nothing, awaiting Nature's curative course, but when the hand continued to swell and the boy's irate father threatened suit, Paracelsus, in desperation, applied earthworms to the wound. It healed. From that point on he used earthworms for every case of blood-poisoning. This was empirical, but in other respects, Paracelsus followed his medieval masters without questioning their superstitions. He used a cure-all concocted from viper's fat believing that since the viper was impervious to poison, the person to whom it was applied would share in its immunity. He used live toads against bubonic pustules and prescribed moss grown from a skull for hemorrhage. Frog's eggs (which contain iodine) he used for a disinfectant.

Mummy powder was a substance carried by all pharmacists. Since it was not easily come by, a substitute was made from birds stuffed with spices and then pulverized. Paracelsus refused to have any stock in the substitute. He insisted that the mummy must not only be human but preferred the mummies of Saints or healthy young people recently drowned or killed by a fall.

He was adamant on this score for, to him, the "mumia" of a thing was its life force.

From the use of the Mumia have resulted the greatest and

mysterious magnetic cures . . . (They) have very wonderful occult powers, and many strange feats may be performed through their use by those who know how to employ them, especially by such as have taken the Mumia themselves from the persons for whose life it served as a vehicle. Such people may be executioners, hangmen and murderers, and the latter sometimes kill a man for the mere purpose of obtaining his Mumia to perform wicked things . . . Witches and sorcerers may make a bargain with evil spirits, and cause them to carry the Mumia to certain places where it may come into contact with other people, without the knowledge of the latter, and cause them harm. They may take earth from the graves of people who have died of the plague, and infect other people with it. They may also infect the cattle, spoil the milk, and cause a great deal of damage and the injured people do not know the cause of evils that afflict them.

He maintained that the phoenix is born of a horse's carcass, that a dead man may be resurrected and live for six months if his body is planted in a certain way, and that a magician can make himself invisible. He taught that vermin originate from the putrefaction of organic matter, that human blood acts as a magnet upon cattle and deer and that a pregnant woman can impress a picture upon her child's body. He preached that a spider hung around the neck is protection against ague and that a waxen image of a man can convey to him or take away from him any disease. Yet, at the same time, he was successfully sifting demons out of reality and into the newly discovered realm of the "imagination" and anticipating the psychological fact that only the "elementally superstitious" are susceptible to being bewitched.

CHASTITY AND THE CHEERFUL SPIRIT

PARACELSUS was a celibate himself and advocated chastity for others. He allowed other doctors to marry, however, with the proviso that "He must not be married to a bigot."

He also said, "It's better to be a castrate than an adulterer." There is a persistent legend that Paracelsus himself was a Eunuch — although legends differ as to whether the state was induced by an encounter

with a wild boar or by an encounter with some drunken soldiers carousing in his father's house.

Uninfluenced, however, by his own lack of interest or involvement, Paracelsus insisted, in a lengthy dissertation on the subject of women, that "A man without a woman is not whole" and at a time when doctors felt it beneath their dignity to touch a woman in childbirth, Paracelsus became one of the first to practice obstetrics. He violently condemned physicians who left this vital work to the unwashed hands of the midwife.

At no time was Paracelsus easy on his less-dedicated fellow-practitioners. When he set up a list of rules for the ideal doctor, he demanded that they be "pure and chaste, that is to say, a whole man in the sense that his mind is free from lewdness, conceit, and any evil thought."

"He must not accept belief without understanding and boast of knowing anything without experience," he insisted, but neither "must he scorn the workings of chance." And, he added, "He must not have a red beard."

Paracelsus' faith in the "healing word," in the essential role of the doctor's "gentle heart and cheerful spirit" is a now indispensable part of the modern physician and psychologist's stock-in-trade. He was the first to recognize the remedial value of the "good bed-side manner" and the power of suggestion in dealing with the legitimately ill as well as hypochondriacs.

The importance he placed upon hypnotism, both as an anaesthetic and a suggestive cure is still in the process of becoming one of the miracle workers of modern therapy.

RELIGION AND REFORM

AS the revolt against the Roman Church spread, Paracelsus, who had proved himself congenitally incapable of avoiding any dispute, threw himself into the controversy. A strong-willed individualist, he could not accept the integral dogmas and scholastic philosophy of the Church. On the other hand it was equally impossible for him to accept the doctrines of the Reformation. So, he attacked them both. Both Luther and the Pope he characterized as "two whores discussing chastity". And, as always, when he couldn't find what he wanted or needed already in existence, he concocted his own.

The religion he preached throughout his travels was one of poverty, non-violence and humility; based upon the Bible and the simplicit

of early Christianity, it had a strongly humanistic and social basis. On the other hand, as a social reformer, he took his cue from fundamental Christian ideals and his social revolution was designed to make the world habitable by angels. Always his expressions of social protest carried a reverberating echo of religiosity.

> *It is impossible for a man to know how a nation should be governed unless he has received the grace of the Holy Ghost, that is to say, unless he has eaten of the tree of the Holy Ghost. Who except God can correctly gauge the hearts of men? He who wants to govern must look into the hearts of men and act accordingly. If he does not look into their hearts, his rule is beset with errors and difficulties, and harms his country. But he whose government is inspired by the Holy Ghost governs for the good of all, even if he is severe, hard, rude and coarse.*

He advocated common ownership of land, with periodic redistribution as prescribed in Deuteronomy, equality of wages independent of the accident of natural talents, artisans' cooperatives, the outlawing of serfdom and the abolition of private trade.

Although these views were — like so many of Paracelsus' theories — prophetic of things to come, they were not at all popular at the time. His comments on the social order were as disturbing as his views on medicine. As a matter of fact, the two were interdependent. Paracelsus never lost his social viewpoint and even in his medical works he found occasion for lashing out at the rich.

This was not unnatural, since more than once his desires for the betterment of humanity through medicine came in conflict with the powers of finance and business.

His first attempt to gain a foothold as a physician, in Salzburg in 1525, ended in failure because he was suspected of having common cause with the leaders of the Revolt of the Peasants and he was compelled to leave the city in haste.

At another time, two conflicting schools of thought on the treatment of syphilis battled for acceptance One group was treating it with an imported wood and another with mercury. Paracelsus allied himself with the metalist school; recognizing that the mercury had curative powers but had to be administered with discretion. He cursed the inexperienced metalists for murderous overdosage and wrote a pamphlet setting forth his own views on dosage and other treatment.

Unfortunately, the Fuggers — Europe's biggest banking combine — was behind the importation of the wood but did not have control of the mercury market. They easily

prevented publication of Paracelsus' pamphlet.

His entire life was a continuous quarrel with the greatest powers of his time — financiers, the nobility and the clergy. At one time, irritated by Parcelsus' vociferous arrogance, a famous canon pretended to have an incurable disease and offered a hundred guilders for a cure. With a great deal of self-circulated publicity, Paracelsus wrought a "cure" with his laudanum in three days. The canon then, gleefully, confessed his prank and offered Paracelsus six guilders for his labors. The furious doctor sued and lost the case.

In a rage, he published an anonymous pamphlet lampooning the "corrupt clergy and conniving magistrates". The anonymity was no defense and Paracelsus was given one night to get out of town with his life. He fled, vowing "Never to accept a clergyman as a patient be he ever so sick."

In his supplement to the Hippocratic Oath he vowed "Not to treat any prince or gentleman, except I have my fee in my purse — nor any monk nor nun, in particular not in Franconia and Bohemia."

SUPERSTITION AND SCIENCE

AS a devoted scientist and doctor Paracelsus based all of his work and experimentation upon a knowledge and appreciation of the myths, magic, folklore, mysticism and alchemy that preceded him. At his time, this was not only natural but, in a scientist, inevitable. It has, however, confused a good many scholars who have his work nothing but a hodge-podge of contradictions. Such contradictions are inevitable in the first interworking of two sympathetic but apparently irreconcilable forces. And contradictions were implicit in Paracelsus' nature.

Aggressively antagonistic, selfish, undiplomatic, Paracelsus was unloving and unloved, yet, he insisted, "The true ground of medicine is love."

He despised money. "So great is the ill-will among physicians that each denies honour and praise to the other; they would rather harm a patient and even kill him than grant a colleague his meed of praise. From this everyone can judge why a man has become a physician; not out of love for the patient . . . but for the sake of money." Yet, he wrangled violently over insignificant sums himself.

"God has made everything out of nothing," he said, "But man He

THE PHYSICIAN. ***Woodcut by Hans Holbein the Younger, "Dance of Death" series, 1538.***

made out of everything." And man's oneness with nature and his interrelation to all other men was the dominant rule of Paracelsus' teaching. Yet, he was strongly nationalistic and regarded German cures as the exclusive property of the Germans.

He sought to achieve unity between reason and existence, between man and the universe, between God and the world. In this sense he was a Humanist. On the other hand, he felt that science is uncertain, that Universal law is difficult to establish and that creation is diversified and all of this was a criticism of Humanism. Throughout his career, he was torn between the two beliefs.

He criticized astrology, saying, "The stars cannot effect our bodies. We are as free from them as they are from us." But he wouldn't give a bleeding or an enema without consulting the constellations. He was famous as an alchemist or "gold-maker" — yet his advice to the alchemists was, "Don't make gold, make medicines."

Like most doctors of his time, Paracelsus devoted much labor to the quest for the Elixer — the great cure for all ills. He early decided, however, that there is no one remedy for all sickness and he bid his associates to use their time and chemistry to discover a specific remedy for each disease.

There are contradictions in each of these views — and in each of them there is truth. The conflicting nature of Paracelsus is undeniable— it is his very essence. It is one of the reasons why he remains not only unknown to the unlearned, but misunderstood by the learned to this day.

The Encyclopedia Brittanica (11th Ed.) devotes one and one half pages to Paracelsus only to say . . . *It would serve no purpose to give even a brief sketch of his views, seeing that their influence has passed entirely away . . . That he found out some new compounds is certain; but not one great and marked discovery can be ascribed to him.*

On the other hand, in two essays published in 1942 under the title *Paracelsica,* Dr. C. G. Jung, the well-known Swiss psychologist, interpreted Paracelsian philosophy as a personal system of psychology in terms of alchemical conception. He climaxed his presentation by establishing Paracelsus as a pioneer of not only chemical medicine, but also empirical psychology and psychological medicine.

Henry M. Pachter says in his *Paracelsus* (Henry Schuman, 1951) — the most recent of the few really valuable American books on the subject, *Paracelsus' speculations may have been mere guesses but they helped formulate a new theoretical framework. The principle of metabolism had to be visualized before its details could be tested. The concept of the biological person*

. . . set a basis for further physiological research. The "Ens Spirituale" helped to liberate psychiatry from theology on the one hand, demonology on the other hand. Above all, certain Paracelsian concepts have assumed new significance today in an altogether different setting: All his categories were dynamic rather than static, and functional rather than structural. He studied the human body as a living whole, its physiology rather than its anatomy, its working growth and decay rather than its several members. That is his meaning when he demands a return to Nature.

As Pachter points out, whether a particular opinion is scientific or superstition depends not upon the content of the opinion so much as upon the *method* by which the insight is gained. Does it make use of available experience? Was it checked by every available means through observation or experiment? Does it satisfy laws of logic? Does it assume a self-contained universe and a reasonable relationship between cause and effect?

Such is the basis of empirical, scientific experimentation and such was always the basis of Paracelsus' work. It may happen that some of his conclusions seem erroneous in the smug light of 20th century knowledge, but error is not superstition. In his convictions, Paracelsus placed himself squarely across superstition and science.

DREAMS DEMONS AND DOODLES

HE believed in demons but denied them any powers. He accepted astrology but insisted that man was expected to rise above it and use it in an attempt to understand character structure in terms of universal law. He evaluated dreams. "As we desire things in our hearts, so they appear to us in dreams." And he held the interpretation of dreams as a great art.

Dreams are not without meaning wherever they may come from — from fantasy, from the elements or from another inspiration.

Man possesses a power by which he may see his friends although such persons may be a thousand miles away from him at that time. It is a power which may become especially active in dreams, and that which is seen in such dreams is the reflection of the light of wisdom and prophecy in man . . .

Artists and students have often received instructions in their dreams in regard to things which they desired to know. Their imagination was

then free, and began to work its wonders . . .

He assumed that nightmares were the actions of little monsters called "incubi" and "succubae" but he also found their origin in man's imagination and sexual fantasies, which is as close to Freudian analysis as anyone had come in his century or several centuries following. Considering geomantics — analysis of "doodles" — Paracelsus explained them in much the same terms used to describe a Rorschach test today! At another time, he interpreted Aaron's stick as a phallic symbol!

Superstitious beliefs, magic practices, scientific analysis and intuitive understanding of the human soul were all intermixed in Paracelsus' system of psychology. But the first task of the psychologist was to establish the autonomous individual as a subject and this was Paracelsus' greatest contribution to the embryonic science.

He believed in ghosts, of course, but as soulless, bodiless reflections or shadows having no power that a person should fear. The hypnosis and telepathy, which were accepted as "just magic" to his predecessors, Paracelsus interpreted as waves transmitting suggestive influences through variations in quantity and quality! He believed in the efficacy of curses — but he felt that "curses work against those who utter them, not against the person at whom they are aimed. . . . A person who loathes himself may inflict the curse upon himself". This comes about as close to saying aggression derives from impulses of self-destruction and self-punishment as is possible without resorting to our modern psychiatric vocabulary.

Magic was to Paracelsus, not mere sorcery, but "supreme wisdom" and his first requirement for the study of Magic was a thorough knowledge of nature.

"The wisdom which man ought to have," he said, "does not come from the earth, nor from the astral spirit but from the fifth essence," which was to him a form of intense faith.

Christ and the prophets and the apostles had magical powers, acquired less by their learning than by their holiness. A knowledge of spiritual things cannot be obtained by merely reasoning logically from external appearances existing on the physical plane, but it may be acquired by obtaining more spirituality, and making one's self capable to feel and see the things of the spirit.

The exercise of true magic does not require any ceremonies or conjurations, or the making of circles or signs: it requires neither benedictions nor maledictions in words, neither verbal blessings nor curses; it only requires a strong faith in the omnipotent power

of all good. True magic power consists in true faith, but true faith rests in spiritual knowledge, and without that kind of knowledge there can be no faith . . . . Faith stimulates and elevates the power of spirit . . . All the wonders of magic are performed by Imagination and Faith.

His experiments were designed to bring forth science as we know it now. He organized a vast research in chemistry and other fields which then bordered on occult phenomena, and he had a very clear awareness of the difference between superstition and science. Through Paracelsus and his disciples, truly "magic became the midwife of science."

SYLPHS, SIRENS AND SULPHER

AS a chemist, Paracelsus discovered that vitriols are made from metals whereas alums have "earth" for a base. He recognized zinc as a metal although it is not malleable. He described the properties of bismuth. To the list of already existing arcana (iron, saltpeter, sodium bicarbonate, etc.), he added flower of sulphur, calomel, blue vitriol, zinc ointment, and several compounds of zinc, arsenic and lead.

As an alchemist, although he apparently never actually produced gold synthetically, he did master the art of changing the color of metals and making them look like gold. Aside from thus ensuring the future of much of the jewelry industry as we know it today, Paracelsus also managed to change the whole "magic" business of "gold-making" into a science when he deduced that vitriol makes copper out of iron. "This is a natural virtue", he said, "not effected by the alchemist but by the vitriol through the alchemist . . . It is of the nature of the vitriol to become copper for there is a unique, copper-like quality in it. Vice versa, vitriol will change the quality in copper; for if copper is broken by *aqua fortis* (nitric acid), the entire copper turns into vitriol. . . . Whatever comes from copper gives a good vitriol."

This is pretty scientific talk even for these days. Yet, it took humanity another one hundred and fifty years to take the next logical step and recognize that the copper is in the vitriol.

When the phenomena had less direct bearing upon medicine Paracelsus was liable to let his usual scientific standards lapse somewhat. For instance, in the case of nymphs, sylphs, pygmies, salamanders, dwarfs, giants and sirens, he justi-

fied his exploration by the simple fact that "they appear and exist."

They were not spirits, because they were definitely physical in nature. They were not men, since they were not "born from the flesh of Adam." But they were, he said "witty, rich, clever, poor, dumb like we who are from Adam." They could bear children, talk, eat, drink and walk like men, but could also penetrate walls.

Their abodes, he tied up with elements: the habitat of nymphs being water: Pygmies come from the earth; salamanders from fire, and sylphs — like men — lived in air. Their elemental habitats determined their most magical characteristics. Hence, nymphs could not drown, pygmies could not be buried, and salamanders could not be burned by fire.

He concluded that God showed these to us, not that they should cohabitate with us or that we should get to know each other, but simply that we might know that He had created such marvelous things.

NAPOLEON AND THE HOMUNCULUS

AS a mystic leading a sexless life, Paracelsus had glimpses of Divine Insight far transcending the knowledge of his time. All of his work was a prophecy — he wrote and said more than even he, being also limited by the knowledge of his time, was capable of realizing. At one time or another, he provided formulae for weather forecasting; he promised that magic with the aid of "pipes and crystals" one day would "carry the human voice over a distance of a hundred miles;" he speculated on mirrors that would project pictures across the mountains or even into the future.

At other times he deliberately and consciously prophesied. These presentments he set forth in thirty-two chapters each accompanied by a "magical" figure. The prophecies are, as is usually the case, presented in abstract symbols.

> *For good reasons did the ancient magicians express their prophecies in images rather than in writing. For who dare tell the naked truth to a king? I'd rather not . . . my reward might be hanging. No magus, astrologer, or chiromancer should tell his sovereign the naked truth. He should use images, allegories, figures, wondrous speech, or other hidden or roundabout ways.*

Such prophecies are, of course, open to interpretation but, accord-

ing to various analises, Paracelsus is supposed to have foretold the settlement and growth of America and its increasing power; he described various developments in the Renaissance and Reformation, including the papacy's lessening powers and the development of new religions—even to the new Hebrew state, and dealt with a detailed history of France, including the reign and exile of Napoleon.

Eliphas Levi considered these prophecies to be "the most astounding monument and indisputable proof of the realty and existence of the gift of natural prophecy." Over the period of four centuries, Paracelsus' prophecies suggest events, both specific and general, that occurred long after he made them, some are now happening and others may still happen. Others, like the predicted *Homunculus,* may never be realized. The wondrous homunculus was Paracelsus' man-made human, produced by enclosing sperm in a hermetically sealed glass and burying it in horse manure for about forty days. It would, he lamented, never grow to the size of a normal child, but it "should be raised and educated like any other child." Since the experiment has probably been made by thousands of Paracelsian enthusiasts through several ages, it's improbable that it will ever be realized. On the basis of Paracelsus' record on other counts, however, one hesitates to be too certain.

BLACK IS WHITE

Necromancy or communication with the dead, "Black Magic" (Nigromancy), astrology, signatures, geomantics and other "uncertain arts" were all part of Paracelsus' heritage and he shared a belief in them with most of his contemporaries. In addition, he believed in "signs and prophecies," mediumistic states, "action at distance," removal of physical objects through spiritual powers, passage of matter through matter, telepathy, and the healing powers of stones, spells and amulets.

Neither Paracelsus nor any of his contemporaries would have dared disbelieve in the devil any more than they would have dared doubt the existence of God. In times before Paracelsus, however, the devil played a more or less passive role in the struggle for man's soul. According to popular concepts, God determined man's eternal state. When man failed to heed His ways and warnings, God passed him on to the devil and eternal damnation. "Freaks of Nature" both in man and his environment, which could not be

rationalized by the easily-taxed medieval mentality, were usually attributed to the work of devils, hobgoblins or some other infernal representative.

Paracelsus was not pleased with these "superstitions". He sought to eliminate, as best he could, medieval confusions and conflicts and to create a balanced atmosphere in which the supernatural could exist without interfering with the natural. He was, of course, much too sympathetically aware of the torments and troubles of the mentally ill to damn such sufferers to the devil's control. And nature, to him, was its own force—controlled neither by God nor the devil—capable of all sorts of magical and miraculous achievements but at the will and understanding of man. If the devil—or God, for that matter—sought to use nature as a means to an end—either diabolical or glorious—a magician or scientist first had to be chosen to do the work for them. Man was God's or the devil's tool—not Nature. The devil was powerless without using man as a control.

The devil, he said, "can effect transmutation only to the extent that nature permits. His arts go as far as nature offers him a chance to operate. . . . We say erroneously: That was the work of the devil. We should say: He did it with the power of natural craft."

The devil "cannot invent anything, not as much as a louse on your head," but the scientist could use the forces of nature and, "without being a servant of hell, he is constantly appropriating the powers of the Devil." Science dethrones the devil and conquers hell and his art is "divine because it comes from God and no other source." Thus, science was both the devil's implement against man and man's defense against the ways of the devil.

To counteract the forces of "Black Magic"—under which it indiscriminately lumped all supernormal activity: sorcery, hypnotism, witchcraft, telepathy, suggestibility, etc.—the Church invented the realm of "White Magic" as practiced by the Saints, and urged priests and laity to invoke it against the illicit practices of "Black Magic."

Paracelsus refused to succumb to the dogma. No practice, he insisted, was evil in itself or dependent upon evil powers. Both white and black magic employed the same practices and techniques, he felt, and evil intent alone made a magical practice illicit. "All gifts of Nature," says the motto under his portrait by his friend Hirschusgel, "are good when they come from God: Evil when they come from the devil." Nature, he said, was the basis of all occult practices as it was of everything—and, being indifferent to purpose it was neither good not evil in itself. Therefore, neither white not black magic was stronger than the other—the potency of each depended

upon the efficacy of the magician who employed it.

Thus, in Paracelsus' conception—and to this day—man's soul was visioned as an open field to the battling persuasions of good and evil, with the devil as God's constant adversary in a never-ending struggle for control of man's mind and his labors.

> *God's enemy is the devil, Satan and Beelzebub. For the truth cannot be without adversaries. God is the supreme truth and the devil the supreme lie. . . . Man, who was created as God's vicar on earth, can be led astray and assailed by the devil. For while the devil cannot appear before God's face, he can to man. . . . Upon man the same power is bestowed, as was once bestowed upon the devil to be presumptuous or not. But he was presumptuous, and therefore God rejected him. Man, too, can be presumptuous or not, therein he is like the devil when the devil was still an angel. And what befell the devil will also befall men who are like him.*

Paracelsus saw the devil "like a roaring lion" continually setting traps for us against which only the wary and perpetually pure in heart were guarded, for. . . .

> *When he meets the merchant, he assumes the form of a merchant; but to the merchant God too is a merchant, only one is from God and the other from the devil. Similarly, the devil is a king to the king, a prophet to the prophet, an apostle to the apostle, a physician to the physician, a warrior to the warrior, a knight to the knight, and so on. . . . Therefore, must each man get wisdom and know what is of the devil, what is divine government, and who are God's prophets, but also who are the devils.*

Thus, ironically enough, although Paracelsus destroyed many popular superstitions relating to the devil, Satan became a much more positive and aggressive force of evil in Paracelsus' philosophy than he ever had been previously. In Paracelsus' world—split as it was between brilliant whites of good and diabolical blacks of evil—the devil, representing all evil forces, became everybit as potent a force as God.

It was this emphasis upon the active role of the devil in man's everyday existence that gave rise to Paracelsus' most lasting and most dramatic legend—the story of Faust. It began in his own lifetime, for he frequently complained "They (other doctors) begrudge the honor I won healing princes and noblemen, and they say my powers came from the Devil." Through Marlowe and Goethe down to Thomas Mann, every interpretation of the legend is in-

debted in concept and direct reference to the life and woks of Paracelsus. Goethe's drama even had Faust creating the homunculus! Goethe's interpretation of the devil as a dupe to Faust is Paracelsian (the devil subject to the scientist) but in the end of his drama Goethe absolved his hero and granted him salvation in a final reconciliation of the pagan and Christian worlds. Paracelsus, on the other hand, was finally torn apart by this unreconciled conflict. Marlowe's Dr. Faustus reflected Paracelsus' discontent with the science of his age, his reliance upon the Cabbalist text and perhaps as well his promise: "we shall be like gods."

Even John Donne accused Paracelsus of carrying out Satan's orders "by thine (the Devil's) minerals and fire." And, in his *Ignatius*, represented Paracelsus as one of the pretenders to the "principal place right next to Lucifer's own throne."

EXIT TO ETERNITY

All his life Paracelsus felt he was victimized by outside forces—authorities, the clergy, the nobility, doctors. And it was true that they were rarely co-operative or sympathetic. His greatest enemy, however, was in himself—deep in his own personality. He knew more about medicine, magic, science and other men than any person of his age. But he did not know himself. He had the scientist's prescriptions but none of his patience. He had a rebel's courage but none of his self-confidence. Those he wished to educate, he alienated. Those he should have used, he despised. He created enemies where he needed friends.

When he began to realize this, it was too late. His travels had made his reputation for quarrelsome trouble-making international. Always it had been the same story—arrival, initial victories, quarrels, disfavor and dismissal. He was the most misunderstood and the most despised man in Europe—except to those many he cured. "They drove me out of Lithuania," he said, "and Prussia and from Poland. . . . The Dutch did not like me either, nor the schools, neither Jews nor monks—but thank God, the patients liked me."

No good he performed could dispell the stigma of his reputation. In Basel, he treated the famous printer Johanes Froben, the hero of the Humanist movement, and became a hero himself. When he cured Froben's badly infected leg without amputation after all other doctors had said it was impossible, he was rewarded with the friendship of Eras-

mus, which he quickly lost, and a post as a professor with the university. He introduced his lectures by saying, "My proofs derive from experience and my own reasoning, and not from reference to authorities." In the end, he had to flee the city.

When the plague came to the little town of Sterzing, its population fled leaving the rotting sick behind, Paracelsus hurried there, cared for the diseased and the plague was halted. In return for his pains, the citizens ordered him from the town.

In 1537 he returned to his home to claim his father's estate. In the midst of a church service he was attending, the citizens staged a demonstration and demanded that he leave town immediately.

All these rebuffs—the inner conflicts, the outward struggles finally took their toll. His constant wandering and uninterrupted laboring brought on an early weariness for which there was no rest. Disappointment and desperation, frustration and self-pity induced a melancholy despair that he could not shake off. Destitute, hounded by the Law, derided by the learned, overwhelmed by powerful enemies, his disciples gone, his pride humbled, he wandered from refuge to refuge—teaching a little, writing a lot and, always, the wondrous healing where he was needed.

Then, came the final doubts in the omnipotence of his science. His conscience began to be tormented by the fear that his philosophy (which was never irreligious) had been too materialistic. He had, after all, taught that man can save himself through his own works. He began to worry about his own salvation and his soul—the immortality of which he had always denied. He re-embraced the religion of his mother and hastened to give all credit for healing to God. He who had said that whenever God wishes to cure a patient, "He does not work a miracle but sends him a doctor."

Of medicine, he sighed "one method is as good as the other."

And of the empirical mind? "God has given power to the stones, but he might have willed it differently. The doctor should take this for granted and not ask the reason why. ... Why should the doctor ask questions? Why should he seek behind nature?"

Paracelsus who began by interpreting God's commandments independently in the firm belief that God could be known scientifically, ended his life admitting that faith and science are incompatible. This impression of the great healer and intellectual rebel in final defeat and disillusionment — mistaking regression for penance — is sad. Fortunately, a few words of apology, a few moments of self-accusation and doubt, are not sufficient to destroy or even mar a full lifetime of devoted labor and positive achievements. Despite

his own doubts, Paracelsus' life remains an outstanding record of one man's monumental contribution to the continual struggle to evolve magic into science—faith into intelligence.

On September 21, at the Inn of the White Horse in Salzburg, Paracelsus suffered a last stroke and three days later he died. Opinions differ as to whether he died from cancer of the liver or atrophy of the kidneys. It matters little. Persistent legends have it that his enemies hurled him off a cliff following a luxurious meal. Another says that he threw himself down a flight of stairs in a drunken stupor. Again another, that he was fed a mysterious poison made of diamond powder. These, too, matter little. What does matter is that in times of stress and general affliction—as when the cholera plague raged through Europe—his tomb became a miraculous place of pilgrimage, where thousands of the suffering traveled miles to gather to pray for one more manifestation of his wondrous cures.

And there is importance too in the legend that he never really died; that his supernatural powers endowed him with the secret of eternal life. The undying force of his theories and teachings living still, more vital than ever in the miracles of today's science, give—to this legend at least—Truth.

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BOOK NOTES

THE JOURNAL OF PARAPSYCHOLOGY (Duke University Press) carries in each issue a comprehensive book section and publishes scholarly reviews. Among the titles reviewed this year: *Themes and Variations* by Aldous Huxley; Symposium: "Is Psychical Research Relevant to Philosophy?" in *Psychical Research, Ethics and Logic; The Clairvoyant Theory of Perception* by M. M. Moncrieff; *Det Ockulta Problemet* by John Björkhem; *Vorderingen En Problemen Van Parapsychologie* by F. A. Heyn and J. J. Mulckhuyse.

A FEW OTHER significant books published in the United States in 1952: *Cloud of Unknowing,* anon. (Harper, N.Y., 146 pp. $1.75); *Crusader Here and There,* F. Stockwell Hohenner-Parker (London, 10 s. 6 d.); *Dreams and Premonitions,* L. W. Roders, (Theosophical Press, Wheaton, Ill., $1.75); *Haunted People,* H. Carrington and N. Fodor (Dutton, N. Y. $3.50); *Nervous Disorders and Religion,* J. G. McKenzie, (Macmillan, N. Y. $2.25); *Psychology of the Occult,* D. H. Rawcliffe, (Rockliffe Publishing Co., London, 21 s.); *Secret Cities of Old South America Atlantis Unveiled,* Harold T. Wilkins, (Library Publishers, N. Y., 468 pp. $6.00); *Venture With Ideas: Meetings with Gurdjieff and Ouspensky,* Kenneth Walker, (Pellegrini and Cudahy, N. Y., 256 pp. $3.75; *Wisdom, Madness and Folly,* John Custance, (Pellegrini and Cudahy, N. Y., 224 pp. $3.25).

VICTOR HUGO AND THE SPIRITS. To supplement the information contained in the article in this issue, the author, M. Amadou, recommends the following titles published in French editions: *Les Tables tournantes de Jersey,* Gustave Simon, (Paris, Conard, 1923); *Victor Hugo spirite* by Claudius Grillet; Articles: H. Guillemin in *Le Figaro Littéraire,* no. 149, 1949 and no. 267, 1951; L. Barthou in *Revue des Deux Mondes,* Dec. 15, 1918, p. 747; L. Dénis in *Revue Spirite,* March-April 1952, p. 48; Charles Richet in *La Revue Métapsychique,* March-June 1923, p. 137. For those who do not read French, there is *The Career of Victor Hugo* by E. M. Grant (Cambridge, Harvard University Press, 1945, 365 pp.).

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